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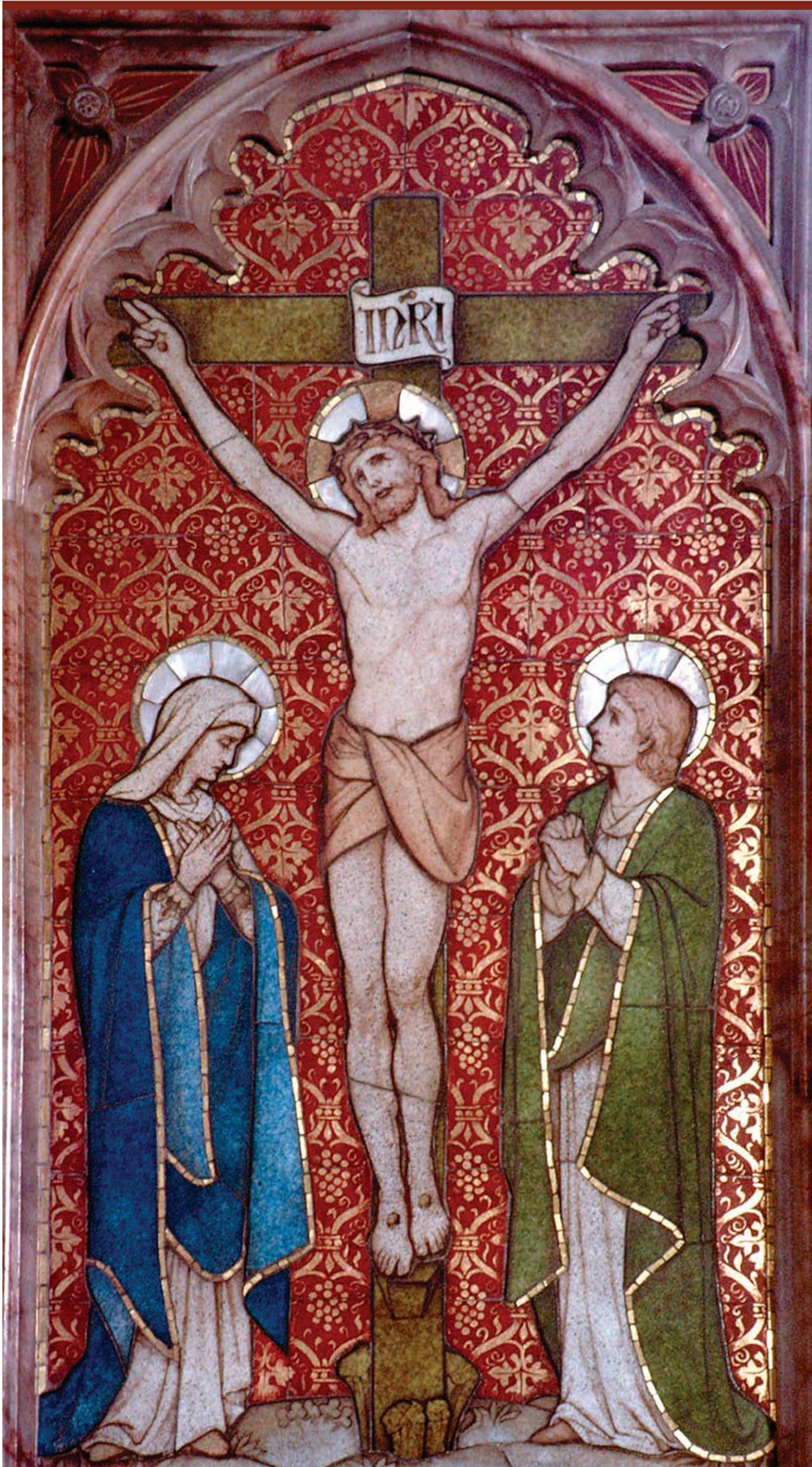
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April 18, 2003

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Suffering and Triumph



“But the
Lord laid upon
him the guilt
of us all.”

—Is 53:6

Christ on the cross, attended by his mother and the Apostle John, is depicted in paint and relief at St. Mary's Church in Ely, England. The Passion and Crucifixion are commemorated on Good Friday, April 18, this year.

CNS photo from Crosiers

Archdiocese to honor 'heroes' with Spirit of Service Awards

By Brandon A. Evans

This year, the Spirit of Service Awards Dinner, which supports Catholic Social Services, will honor five individuals who have spent a lifetime becoming exemplars of Christian service and one corporation for its leadership in the local community.

The Spirit of Service Awards Dinner will be held on April 29 at the Indiana Roof Ballroom in Indianapolis. The reception will begin at 5:30 p.m. and the program at 6 p.m.

Catholic Social Services highlights the dignity of individuals and families by empowering them through their 12 programs—which reach about 17,000 people each year.

Some of their programs include Refugee Resettlement services, Eldercare and the St. Joan of Arc Neighborhood Youth Outreach ministry.

Jim Schellinger, the event chair and a member of Immaculate Heart of Mary Parish in Indianapolis, said that the event “will raise much needed financial assistance for the 12 programs that are directed by Catholic Social Services in the Indianapolis area, which are a position that many social service agencies are in—economic conditions and a harsh winter have created a



Carl D. Erskine

decrease in funding but an increase in demand.” The keynote speaker will be Carl D. Erskine, a former Brooklyn and Los Angeles Dodgers pitcher and Indiana baseball Hall of Fame inductee.

Erskine has played with such baseball greats at Jackie Robinson, Gil Hodges and Roy Campanella. He played in 11 games of five different World Series as well as pitching two no-hit shutout games.

He has honorary doctorate degrees from Anderson University and Marian College, and has spent his life after baseball becoming involved in community and charitable causes.

Schellinger called the recipients of the Spirit of Service Awards “true heroes in our community” who believe that “giving generously of themselves has affected others.”

Five people and one corporation will be honored with Spirit of Service Awards:

Tom Pottratz, a member of St. Lawrence Parish in Indianapolis, has been extensively involved in the pro-life movement for many years.

Pottratz has served on the pro-life committee of his parish as chairman since 1987.

A former employee of Sandoz Pharmaceuticals, now called Novartis, he has spent his retired years as a volunteer for the archdiocesan Office of Pro-Life Activities.

On Monday through Wednesday of every week, he assists clients of the Birthline

ministry, which helps pregnant women in crisis situations.

For the past eight years, he has organized the archdiocesan youth pilgrimage to Washington, D.C., for the March for Life.

He is a board member of Indiana Right to Life, Right to Life of Indianapolis, Intermerifica, Healing Hidden Hurts and the archdiocesan Pro-Life Advisory Board.

He has received the archdiocese’s Archbishop O’Meara Respect Life Award and the Charles Stimming Pro-Life Award from Right to Life of Indianapolis.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, nominated Pottratz and said that his help has greatly enriched her office.

“His witness to the dignity and sanctity of human life through pro-life volunteer work, association with other secular pro-life groups and sidewalk counseling reveal the depth of his convictions and the charity in his heart,” Sister Diane said. “Students, young adults, parish groups [and] secular groups in society have been educated and evangelized by Tom on pro-life issues.”

Pottratz and his wife, June, have six children and 11 grandchildren.

Bob Tully, a member of St. Jude Parish in Indianapolis, has played a key role in the past, present and future of Roncalli High School.



Bob Tully

Tully began his career at Roncalli in 1962 as a teacher. Over the years, he has also been a coach, and currently serves as part-time assistant for the Catholic Youth Organization.

He has taught courses on the New Testament, social justice, morality, Church history, the sacraments, current events and driver’s education.

Also known as “Mr. Roncalli,” Tully has served as the school’s first development director and as the athletic director, and currently is the campus minister.

He has promoted the idea of service to his students at Roncalli, and recently had them collect nearly 1,500 gifts for a Christmas toy drive.

Tully has received a Blessed Mother Theodore Guérin Award and was a finalist for the Channel 1 Teacher of the Year Award.

Charles Weisenbach, the principal of Roncalli, nominated Tully for the award. “Bob’s work fits perfectly with the mission and spirit of Catholic Social Services in that he is energizing young people to reach out in all directions to be the arms, eyes, ears and legs of Jesus Christ,” Weisenbach said.

Weisenbach said he had Tully as a teacher and coach himself, and that he has the ability to reach the hearts and minds of young adults to motivate them to do what they might not have otherwise done.

Weisenbach also commended him for his passion, which has not faded over the years.

Tully and his wife, Mary Pat, have two children and four grandchildren.

Clara Warner, a member of St. Rita Parish in Indianapolis, has exhibited a strong commitment to her community.



Clara Warner

Though now retired from the health care field, Warner is continuing to devote numerous hours of time serving on the boards of 13 organizations—including the Indianapolis chapter of the Tuskegee Airmen and the Ladies Auxiliary Knights of Peter Claver Court #97.

She is currently the chairwoman of the citywide Weed & Seed program, which gives federal funds to designated sites in Indianapolis to weed out crime and seed in social service and educational programs.

She is a national board member of Community Christian Health Fellowship and the vice president of the Horizon Youth Program.

Warner has received the Weed & Seed Steering Committee Chair of the Year Award and was given a certificate of appreciation for her efforts to “Stamp out Syphilis.”

She said that she “lives by the motto of letting God be her instrument of guidance to do his will through her and guiding her steps.”

Society of the Divine Word Father Charles Smith, pastor of St. Rita Parish, nominated Warner and said in his nomination form that “she works tirelessly on any event or project that she becomes involved in.

“Kindness, gentleness, care and concern for others are attributes that describe her perfectly,” he said.

Warner is a widow with three children, eight grandchildren and one great-grandchild.

Jerry and Rosemary “Rosie” Semler, members of St. Pius X Parish in Indianapolis, have given their time, talents and treasures to a long list of civic, charitable and Church-related causes.



Jerry and Rosemary Semler

Jerry Semler has worked for American United Life Insurance Co. for the past 44 years, and is now the chairman and chief executive officer of the company.

He has served on the board of more than 20 Church-related, charitable and civic organizations—including serving as the past chairman of the Catholic Community Foundation and co-chairman of the Legacy of Hope campaign.

He has acted as a chairman and member of the executive committee of the Indiana Chamber of Commerce and a member of the board of directors of United Way of



Left to right, Jeff Jones, John Jones, Jerry Jones and Jim Jones of Cannon IV Inc.

Central Indiana.

Two honorary doctorates have been awarded to him, and he has been inducted into the Junior Achievement of Central Indiana Business Hall of Fame.

Rosie Semler, while serving as a wife, mother and grandmother, has also served on the boards of the St. Vincent Foundation, the Family Advocacy Center, Jamison Camp, Right to Life and the Indianapolis Retirement Home.

She has volunteered with the Children’s Museum Guild, Day Nursery, Boys and Girls Club, and the World Police and Fire Games.

She has received a Jefferson Award, the Spooner Award for Outstanding Volunteer at the Children’s Museum and the YWCA Volunteer Award.

The Semlers have seven children and 22 grandchildren.

Cannon IV Inc., founded in 1974 by Jerry Jones and his late father, Richard, is the recipient of the corporate leadership award.

The company has, over the years, moved from an office supply company to one of the strongest independent computer supply dealers in the United States.

Jones, a member of Immaculate Heart of Mary Parish in Indianapolis, wanted the business to be a good corporate citizen.

So, in 1991, Cannon IV Inc. entered into a partnership with Noble of Indiana and Occupational Development Center in Bloomington, Ill., to hire adults with developmental disabilities to work at its facility for a full-circle recycling program.

The company has eliminated more than 2 million pounds of garbage from the nation’s landfills and used the help of more than 50 disabled adults on a daily basis to do it. In 1995, Cannon IV hired a group of adults with disabilities.

Noble of Indiana awarded the company its Noble Wings Award in 2002, which is an acknowledgement of the independence that individuals employed at the company gained through their jobs.

Jones is the past president of the Immaculate Heart of Mary Parish Council and is the president of the Indianapolis Athletic Club.

(For more information on corporate sponsor tables or individual reservations or for general information, call Valerie Sperka at 317-592-4072 or 800-382-9836, ext. 4072) †

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Belief in the Real Presence brings woman back to the Church

By Jennifer Lindberg

It was through the sacrament of reconciliation that Sherry Brett made her way back to the Catholic Church after 25 years.

But it was the call of the Eucharist that made up her mind to come back for good.

Brett, a member of SS. Frances and Clare of Assisi Parish in Greenwood, began a spiritual journey that led her away from the Church of her childhood only to come full circle to embrace the faith she never really left behind.

Sitting through a communion service at a Baptist church she had been attending, Brett said she didn't believe that Christ was really there in the same way that he becomes present in the bread and wine after it is consecrated by the priest. She still believed in the Real Presence.

For more than two decades, Brett put the thought in the back of her mind, too hurt to return to the Church.

At first, Brett didn't take the bread wafer and grape juice offered at the First Baptist Church of Greenwood she had joined.

Later, she participated in the monthly service to go along with everyone else. After all, everything she now did revolved around the Baptist church. She attended their services, their Sunday school classes and made lifelong friends.

She liked her new friends and she liked having so much contact with the Bible.

But her Catholic roots weren't buried for good. Her Baptist friends would call her their "Catholic Baptist" and even ask her questions about Scripture.

It was her daughter's baptism that led Brett away from the Church.

Married in 1974, Brett and her husband, Greg, were cradle Catholics. She grew up in St. Mark Parish in Indianapolis, where her father, Walter Ursits, was a founding member.

She even entered the convent, but left before taking final vows, after discerning that religious life was not her calling.

Despite her devout upbringing, Brett and her husband stopped attending Mass regularly.

When her daughter, Sara, was born, Brett decided to make an effort to live her Catholicism and raise her child in the Catholic faith.

Raised in St. Mark Parish, Brett wanted Sara baptized there. However, the Bretts weren't members. The priest said Sara had to be baptized in the parish boundary where their home was located.

Approaching that priest, Brett received little consolation. And after telling the priest that her family hadn't been attending Mass, the priest told Brett he wasn't sure if he would baptize Sara.

On the baptism day, he almost backed out, Brett said.

"All I heard was that he was punishing my daughter and it wasn't her fault," she said.

After a brief encounter with the priest, he agreed to baptize Sara, but after that Brett never went back to the Church.

"It was hard to leave," Brett said. "But we were trying to make a sincere effort to raise her Catholic. I had that in me.

"As I look back on it, it was silly," Brett said. "I was young and making a sincere effort, and felt that I got knocked down and no one from the Catholic Church came after me."

Instead, a neighbor invited her to the Baptist church and Brett accepted.

"I loved it," Brett said.

At the Baptist church, Brett never felt any prejudice against Catholics. Her church was American Baptist, not a fundamentalist Church that condemned Catholics.

Yet, Scripture verses kept ringing in her head each time Brett thought about communion, such as Mt 26:26, which describes the Last Supper, where Jesus said, "take and eat, this is my body."

She also kept thinking about the time Jesus told Peter he would build his Church on the rock.

"I knew the [Baptist Church] wasn't the rock," Brett said. "I knew it was the Catholic Church."

Still, the longer Brett stayed away from the Catholic Church the harder it seemed to go back.

Strong bonds with her Baptist friends were also formed.

"We shared births, weddings, deaths of parents," she said.

She also found out more about the loving side of God in the Baptist church, she said.

"I grew there," Brett said. "I was given a lot of love and understanding of Scripture and love for neighbor."

"Everyone helped one another and there was moral support there. It was what I was raised with really, My mom, as sick as she was, did her best to help others without complaining. I grew in my knowledge of God, but I was always thinking about the Eucharist."

In 1995, Brett reached a turning point in her faith journey, which would lead her back home to the Catholic Church.

She began assisting teachers and students at a Catholic school. A year later, she began helping with second grade, the year students are prepared for first reconciliation and first Communion.

Helping the children with reconciliation led to Brett's own reconciliation with the Church.

Learning alongside the children, she knew what she had to do.

Seeking out the priest, Brett made her first confession in decades.

"I was shaking in my bones," Brett said. "I was kind of scared but looking forward to it."

Confessing her sins and telling the priest about how she left the Church brought needed healing.

"He embraced me and hugged me and said 'Welcome,'" Brett said.

He also gave her books about Catholics returning to the faith.

"I knew I wanted to come back for sure," Brett said.

In October of 1997, she attended Mass at SS. Frances and Clare Church and felt a connection there as she listened to Father Stephen Jarrell's homily.

After being introduced to Father Jarrell, she asked what she needed to do to become a full member of the Church again.

"He hugged me and said 'Welcome home.' It was awesome. I felt like I had to make up for leaving, but he said I was home. I will never forget that day. It was the complete opposite of when I left."

Leaving her friends at the Baptist church wasn't easy.

"There was such a connection with the Baptist group that I didn't think I could face them to tell them," she said. "I knew I would fall apart."

Her best friend, Beth Duffy, told them and she found out that they weren't very surprised she returned to the Church, and they were also very supportive.

Coming back to the Church has allowed Brett to act as a bridge between the two religions.

Despite returning to the Catholic Church, she has stayed friends with her Baptist Sunday school class members.

They have even come to Mass with her at SS. Frances and Clare.

Brett realizes many people do not receive the same treatment as she did when leaving another denomination for the Catholic Church. She knows there is prejudice against Catholics and misunderstandings.

Staying in touch with those who differ in their beliefs can only be done "because we accept each others' beliefs and don't judge."

Brett said some people are more supportive than others. Sometimes people can't be supportive of a Catholic view and lose friends over it.

"We have to recognize that and not take it personally," she said. "However, I have never had to experience that."

Brett urged those who have been away from the Church to come back and see



Sherry Brett, a member of SS. Frances and Clare of Assisi Parish in Greenwood, came back to the Church after being away for 25 years. It was the Eucharist that brought her back.

how it is today.

"Embrace it. You have to make a decision to not be afraid. The Church is a very

loving and caring Church. It's never too late to come back. We want you to know that we care." †

Got Questions?

Find the answers in the new, 2003 edition of the **Directory and Yearbook for the Archdiocese of Indianapolis.**

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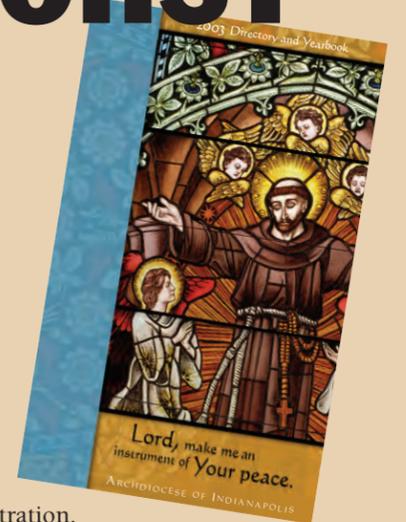
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Editorial

'It is finished'

It is finished." These are the last words spoken by Jesus before his death, according to the Gospel of John read during Good Friday's services.

What is finished? What does "it" refer to? Is Jesus saying only that his life has ended, or is there more to it?

The Church teaches us, through meditations on the last words of Jesus before his death, that Jesus was actually telling us that his mission on earth, the reason he came to earth, the will of his Father, was completed. He had accomplished his goal.

Jesus could have escaped his crucifixion. He knew what was coming because he had told his Apostles many times that he was going to be crucified. He knew when it would happen, too, as he underwent his agony in the Garden of Gethsemane described in the Passion according to Mark that we read last Sunday.

Being fully human, he feared the pains that were coming "and prayed that if it were possible the hour might pass by him; he said, 'Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will'" (Mk 14:35-36).

Praying there in the garden at the bottom of the Mount of Olives, he could easily have climbed the hill and been on his way to the Judean desert in about 15 minutes. He could have returned to the town called Ephraim, where he had hid after he raised Lazarus from the dead. At that time, John's Gospel reports, "From that day on they planned to kill him. So Jesus no longer walked about in public among the Jews, but he left the region near the desert, to a town called Ephraim, and there he remained with his disciples" (Jn 11:53-54).

But Jesus didn't escape after his

prayer in the Garden of Gethsemane. John's Gospel tells us that Jesus explained why: "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour" (Jn 12:27).

This—his death by crucifixion—was Jesus' purpose. It was the goal of the Incarnation, the reason that God became human. St. Augustine explained the need for the Incarnation. God, he said, "had no power of himself to die for us: he had to take from us our mortal flesh. This was the way in which, though immortal, he was able to die."

It was God's plan to effect our redemption through Jesus' crucifixion, and Jesus obediently accepted that plan: "I lay down my life of my own accord" (Jn 10:18).

John had explained earlier in his Gospel why Jesus had come to earth: "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him" (Jn 3:16-17).

It was solely for love that God decided that this was how we were to be redeemed. The great theologian Hans Urs von Balthasar wrote: "Nor can we say that God the Father 'punishes' his suffering Son in our place. It is not a question of punishment, for the work accomplished here between Father and Son with the cooperation of the Holy Spirit is utter love, the purest love possible."

This was Jesus' mission and the purpose of his life. Today, Good Friday, we commemorate the accomplishment of that mission. Hanging on the cross, in the terrible position that our modern crucifixions don't display, he was able to say, "It is finished."

— John F. Fink

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



The peace that only Easter can bring

Anyone who has lain awake through a long night into the early hours of the morning because of sickness—or any other reason—recognizes the saying that "night is darkest just before dawn."

Our world is experiencing the darkness of war and unspeakable violence in what seems like a very long night. This past Holy Week was timely as we walked with Jesus once more through his own dark Passion and death.

And how wonderful to see the first rays of light after a long and dark night! How wonderful to enjoy the springtime of Easter after a long dark winter. Easter is a feast of incomparable hope. Christ is risen. No matter what happens, in the end, sin and death do not and will not prevail.

No, the darkness of war doesn't make peace even if we pray that perhaps, at least somehow, it might result in a little more peace for our world. However that may be, the victory of Christ on the cross won for us the peace that the world cannot give.

Jesus won the battle over the Evil One. And so, once more on this Easter Sunday, we thank God for the gift of our faith. And with renewed fervor we renew our profession of faith during the Easter celebration. Without Easter peace, we would find little reason for hope.

And with us in our archdiocese, as we renew our baptismal promises and profession of faith, are hundreds of new Catholics. What a wonderful sign of hope!

As in previous years, hundreds of people have sought to be baptized in our faith and hundreds have asked to join our Roman Catholic Church by receiving the sacraments of confirmation and the Eucharist at the Easter Vigil.

It was so uplifting at the beginning of Lent to see our SS. Peter and Paul Cathedral packed on three separate occasions and nearly as many on a fourth for the rite of the call to continuing conversion of catechumens and candidates.

I couldn't help but think that, despite the bad press our Church experienced during the "long Lent" of the past year, these people embraced the gift of faith with a joyful spirit. And we welcome them with great joy at the great Easter Vigil! We all need God, and we find God in the communion of

our Church.

Of course, life goes on as usual on Easter Monday. But the mystery of Holy Week and Easter does not need to be far away from us. We can continue to see ourselves in those who walked with Jesus on the way.

St. Gregory Nazianzan wrote, "If you are Simon of Cyrene, take up your cross and follow Christ. If you are crucified next to him like one of the thieves ... worship him who was hung on the cross because of you, even if you are hanging there yourself. [Like the good thief] enter paradise with Jesus, and discover how far you have fallen ... If you are Joseph of Arimathea, go to the one who ordered his crucifixion, and ask for Christ's body ... If you are Nicodemus, like the man who worshipped God by night, bring spices and prepare Christ's body for burial. If you are one of the Marys, or Salome, or Joanna, weep in the early morning. Be the first to see the stone rolled back, and even the angels perhaps, and Jesus himself" (Office of Readings, Saturday V Lent).

Our Lenten prayer and penance have been gestures of joining ourselves to the Passion and suffering of Jesus, whose struggle won Easter peace, the peace the world cannot give. Now, with a deeper joy and solid hope, we can join ourselves to the joy of Christ's victory over suffering and death in a kingdom where every tear will be wiped away.

We can reach for the fruits of the Easter victory even now. First, like Peter and the good thief, we can humbly confess our sins in the sacrament of penance and reconciliation as the Church asks during this Easter season. Nothing gives us a taste of Easter peace like the sure sign that our sins are forgiven.

And then we can also look for the face of Jesus in every person around us.

In one of the eucharistic prayers, the priest prays, "God our Father, we had wandered far from you, but through your Son you have brought us back. You gave him up to death so that we might turn again to you and find our way to one another" (Reconciliation II).

In finding our way to Jesus, we find our way to one another. That is the only path to lasting peace.

Have a blessed and happy Easter season! †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.



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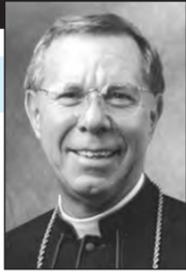
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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



La paz que sólo la Pascua puede brindar

Cualquiera que haya permanecido despierto en la cama durante toda la noche debido a una enfermedad, o cualquier otra razón, reconoce el dicho “la noche es más oscura antes del amanecer”.

Nuestro mundo está sufriendo la oscuridad de la guerra y la violencia inimaginable en lo que parece ser una noche muy larga. La pasada Semana Santa resultó oportuna caminando con Jesús una vez más por la oscuridad de su propia Pasión y muerte.

¡Y qué maravilloso es ver los primeros rayos de luz después de una noche larga y oscura! Qué maravilloso es disfrutar de la primavera en la Pascua luego de un largo y oscuro invierno. La Pascua es una festividad de esperanza incomparable. Cristo ha resucitado. Sin importar qué suceda, al final, el pecado y la muerte no vencerán.

No, la oscuridad de la guerra no traerá la paz aunque recemos porque tal vez, de alguna manera, pueda traer como resultado un poco más de paz para nuestro mundo. Sin embargo, ésta puede ser la victoria que Cristo ganó por nosotros en la cruz: la paz que el mundo no nos puede brindar.

Jesús ganó la batalla contra el mal. Y por lo tanto, este domingo de Pascua le damos gracias a Dios una vez más por el regalo de la fe. Y con renovado fervor reiteramos nuestra profesión de fe durante la celebración de la Pascua. Sin la paz de la Pascua encontraremos pocas razones para tener esperanza.

Y junto con nosotros en la arquidiócesis renovando las promesas bautismales y la profesión de la fe se encuentran cientos de nuevos católicos. ¡Qué maravilloso símbolo de esperanza!

Como en años anteriores, cientos de personas han pedido ser bautizadas en nuestra fe y cientos han profesado su deseo de unirse a nuestra Iglesia Católica y Romana recibiendo los sacramentos de la confirmación y la eucaristía en la Vigilia de la Pascua.

Resultó muy inspirador ver a SS al principio de la Cuaresma. La Catedral de San Pedro y San Pablo estuvo abarrotada en cuatro ocasiones diferentes para el ritual de la elección de catecúmenos y bienvenida a los candidatos a la confirmación y la eucaristía.

No pude evitar más que pensar que, a pesar de la mala publicidad que recibió nuestra Iglesia durante la “larga Cuaresma” del año pasado, estas personas recibieron el regalo de la fe, rebosantes de alegría. ¡Y les damos la bienvenida con mucha emoción en la gran Vigilia de la Pascua! Todos necesitamos a Dios y

lo encontramos en la comunión de nuestra Iglesia.

Por supuesto, la vida sigue su curso normal el lunes de Pascua. Pero el misterio de la Semana Santa y la Pascua no tienen que alejarse de nosotros. Podemos seguir viéndonos a nosotros mismos en aquellos que caminaron con Jesús por el sendero.

San Gregorio Nacianceno escribió: “Si tú eres Simón de Cirene, toma tu cruz y sigue a Cristo. Si eres crucificado junto a él como uno de los ladrones... adora al que fue colgado en una cruz por ti, aunque tú mismo estés allí colgado. (Como un buen ladrón) entra al paraíso con Jesús y descubre cuán hondo has caído... Si eres José de Arimatea, ve con aquel que ordenó su crucifixión y pregúntale por el cuerpo de Cristo... Si eres Nicodemo, como el hombre que adoró a Dios de noche, trae hierbas y prepara el cuerpo de Cristo para su sepultura. Si eres una de las Marías, o Salomé, o Juana, llora temprano en la mañana. Se el primero en ver correr la piedra y tal vez hasta a los ángeles, y al propio Jesús. (Oficio de Lecturas, Sábado V de Cuaresma).

Nuestras penitencias y oraciones de Cuaresma han sido gestos que nos unen a la Pasión y el sufrimiento de Jesús cuya lucha conquistó la paz de la Cuaresma, la paz que el mundo no nos puede dar. Ahora, con profunda alegría y sólida esperanza podemos unirnos al regocijo de la victoria de Cristo contra el sufrimiento y la muerte en un reino donde cada lágrima será consolada.

Aun hoy podemos recibir los frutos de la victoria pascual. Primero, como Pedro y el buen ladrón, podemos confesar humildemente nuestros pecados en el sacramento de la penitencia y reconciliación como la Iglesia nos pide durante la temporada de Pascua. Nada mejor para vivir la experiencia de la paz pascual que la certeza de que nuestros pecados serán perdonados.

Entonces también podremos buscar el rostro de Jesús en todos los que nos rodean. En una de las oraciones de la eucaristía, el sacerdote ora: “Dios, Padre nuestro, nos hemos alejado de ti, pero a través de tu Hijo nos has traído de vuelta. Tú lo entregaste a la muerte para que pudiéramos volvernos hacia Ti y encontrar nuestro camino” (Reconciliación II).

Al encontrar nuestro camino hacia Jesús nos encontramos mutuamente. Este es el único camino para la paz duradera. ¡Que tengan una Pascua feliz y bienaventurada!

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Disagrees with letter questioning war

It's doubtful this rebuttal to the letter in the April 4 issue titled “Praying for peace or war?” will be published, but I will opine anyway.

For the second time in four months, *The Criterion* has published a Letter to the Editor, by the same author, saturated with “anti-sentiments” relating to the issue of the United States vs. Iraq.

In January, the theme was suggesting an alley fight (bout) between President Bush and Saddam Hussein to settle differences.

Now, three months later, the contents were even more vile than before. The theme being “anti” toward *The Criterion*, Archbishop Daniel M. Buechlein, supporting the troops, followed by the most inane statement of all: “Anybody who pays U.S. income tax is supporting war.” This attitude is akin to visiting a military cemetery and, instead of giving a respectful salute and a whispering, “Thank you,” the salute is a poignant thumbing of the nose as a thank you note for service rendered.

I am sorely disappointed with *The Criterion* when such an author is accorded frequent exposure. Subscribers to *The Criterion* should not be beleaguered with continuous bashing of our country, its leaders, and policy to recognize and remove evildoers and their components. To paraphrase a quote from World War II, “The definition of true evil is to do nothing.”

G.R. Cartwright, Indianapolis

Nonviolence is the way

We, the Community of Oldenburg Franciscans, are saddened by this attack and takeover of Iraq. We echo the words

of Pope John Paul II that this is a “war against peace.”

We are aware that many alternatives for peace were presented to our government leaders. These alternatives for peace might have saved our military men and women and the Iraqi people from death or from long-term mental and physical suffering that results from war. We also grieve over the destruction of the infrastructure of Iraq and the environmental devastation that results from waging war. We fear that this war will further isolate us from other countries that have long been our allies.

We will continue to wage our message of peace in a nonviolent way—through prayer vigils, demonstrations, letters and collaboration with others working for peace. Nonviolence is the alternative way that Jesus and St. Francis walked on this earth.

May God watch over our soldiers, the Iraqi people and us as we journey through this time of fear, anxiety and destruction.

The Leadership Council
Office of Justice, Peace, Integrity of
Creation
Sisters of St. Francis, Oldenburg

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

Letters must be signed, but, for serious reasons, names may be withheld.

Spirituality for Today/Fr. John Catoir

The solidarity of evil

The Church teaches that there are evil spirits in the world. It is a doctrine which has largely been rejected by secular society. Scott Peck, the author of *People of the Lie*, wrote about evil spirits as a hidden factor in the evil that people do.

If you removed from the Bible all references to demons, it would be reduced to shreds. Satan prowls about the world seeking the ruin of souls, according to St. Peter.

The Church believes in exorcism because evil spirits do take possession of some individuals and some groups. Jesus went about expelling evil spirits as part of his preaching ministry. The battle against demons is tenacious and ongoing. The confrontation usually inflicts great hardship on those who stand up to evil and say, “No more!”

The demonic possession of a person begins with a narcissistic tendency, which if not checked grows into megalomania. A leader who gives himself over to the evil one soon looks for devoted followers. Together they share illusions of grandeur and indulge their feelings of absolute power over life and death. The leader is then worshipped by the cult.

Adolph Hitler is a prime example of this demonic phenomenon. The spirit world entered his body and raised an army of devoted followers. The result was the solidarity of evil embodied in the Nazi party. This monumental self-serving force always masqueraded as a force for good. Hitler saw himself as the savior of Germany. Later, his ambitions grew. He wanted to be emperor of the world. We remember well the price we had to pay to remove Hitler from power.

In today's world, we've seen Saddam Hussein follow a similar pattern. He first gathered around himself a group of devoted warriors. Then he began a murderous campaign to secure his power base, going so far as to use chemical weapons on his own people. He and his thugs killed thousands upon thousands of Iraqi people for opposing him in the slightest way.

Jesus said, “By their fruits you will know them.”

The bully then invaded Iran. After eight brutal years of war, leaving more than 100,000 Iranians dead, he withdrew. But his illusions of power were not over. Believing that no one would have the guts to oppose him, he had the audacity to invade Kuwait. With an eye to controlling 40 percent of the world's oil supply, he hoped to dominate world politics. With U.N. support, the U.S. coalition entered the fray and defeated him.

After Kuwait, the United Nations allowed him to stay in power, provided he disarmed. For 12 years, he exercised delaying tactics, giving rise to fears that he still had global ambitions. Then the U.N. Security Council unanimously gave him a final warning to disarm his weapons of mass destruction or be disarmed.

When the U.S. government decided to call a halt to the lies and deceptions, many were quick to judge. I, for one, was not among them.

Stopping Hitler was not evil, despite the collateral damage. We live in a world where evil power cannot be ignored; it only grows if not checked.

Those who blame the government for wanting to defend American citizens against future, unimaginable disasters should, in my judgment, think again.

Pray for peace, and be confident.

Good always triumphs over evil.

(Father John Catoir is a columnist for Catholic News Service.) †

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Check It Out . . .

The Connersville Knights of Columbus Council #861 is inviting all priests, religious brothers and sisters to an **appreciation dinner** from 5 p.m. to 8 p.m. on May 12 at the Knights of Columbus Hall, 921 Central Ave., in Connersville. All are invited to attend; however, the dinner is only free for priests, religious brothers and sisters. Registration is required. For more information, call Joe Brochin at 765-825-6370.

St. Malachy Parish, 326 N. Green St., in Brownsburg, will present a series called "**Catholics Returning Home**" on six consecutive Tuesday evenings at 7 p.m. beginning April 29. These sessions are for non-practicing Catholics who are seeking answers to questions about returning to the Church. There will be informal sharing and an update of the Catholic faith. For more information, call 317-858-8422.

Our Lady of Providence Jr./Sr. High School, 707 W. Highway 131, in Clarksville, is having an **Art Show and Auction** from 6 p.m. to 8:30 p.m. on April 24. There will also be performances of *Clue* at 6 p.m. and 8 p.m. in the little theater. The sale of artwork will benefit the art department and Kosair Children's Hospital. For more information, call the school office at 812-945-2538.

The second annual **Nightlight at the Woods** will be held at Saint Mary-of-the-Woods College at 6:30 p.m. on April 30. During the event, the artwork of senior Heather Holden will be on display in the college's art gallery in Room 132 of Hulman Hall. The Saint Mary-of-the-Woods College Wind Ensemble and Jazz Band will perform outside on the veranda adjacent to the art gallery. The event is free and open to the public. For more information, call Linda Hughes at 812-535-5212.

The Notre Dame Club of Indianapolis will host its **annual Universal Notre Dame Night** starting at 6 p.m. on April 23. Notre Dame men's basketball coach Mike Brey is the featured speaker. The evening will begin with a social hour and dinner will be served at 7 p.m. The cost is \$50 per person. Alumni, friends and fans are welcome. For more information, call Fred Bingle at 317-255-5561 or e-mail him at fjbingle@indy.rr.com.

Dr. Monica Khot, a cardiologist with Indiana Heart

Physicians, will present news about **heart disease and women** from 6 p.m. to 8 p.m. on April 23 at St. Francis Hospital, 1201 Hadley Road, in Mooresville. "What You Need to Know to Keep Your Heart Healthy" will address risk factors for heart disease as well as new advances in research, new medicines, nutrition and exercise options, and surgical interventions. The program is free and open to the public, though seating is limited. For more information or to register, call 317-865-5865.

Pre-Cana Conferences will be held monthly at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The Sunday afternoon program starts at 1:45 p.m. and concludes at 6 p.m. The upcoming dates are May 4, June 8, July 20, Aug. 3, Sept. 28 and Oct. 19. The conference, which includes a Mass, will address family of origin, communication, Christian marriage and other important relationship topics. The cost is \$30 per couple, which includes a *Perspectives on Marriage* workbook, other materials and lunch. Advance registration is required. For more information or to register, call the archdiocesan Office of Family Ministry at 317-236-1596 or 800-382-9836, ext. 1596.

Upcoming **Tobit Weekend retreats**, for couples preparing for marriage, will be held at Fatima Retreat

VIPs . . .



she served the community in various administrative roles. She was born in Indianapolis, entered the hospital sisters in 1950, and professed her religious vows in 1952. †

Franciscan Sister Ann Pitsenberger was recently re-elected providential vicarress of the American Province of the Hospital Sisters of the Third Order of St. Francis, in Springfield, Ill. She was installed during a Mass on April 6 at St. Francis of Assisi Church at the motherhouse. Sister Ann has served as provincial vicarress for the past four years. Prior to that, she served the community in various administrative roles.

House, 5353 E. 56th St., in Indianapolis, on May 2-4, June 13-15, July 11-13, Aug. 1-3, Sept. 19-21 and Oct. 17-19. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and learn how important it is to have Christ at the center of a marriage. The cost is \$250 per couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

There will be a **World Peace Novena** at St. Barnabas Parish, 8300 Rahke Road, in Indianapolis, from April 23 to May 1. The novena prayers will be after the 7 p.m. daily Mass (except Saturday and Sunday). The novena, for peace in the Middle East, is scheduled in parishes throughout the world. For more information, call Ann Roller at 317-882-0019. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

A Man Apart (New Line)
Rated **O (Morally Offensive)** because of excessive graphic violence, partial nudity, sexually explicit dancing and incessant rough language and profanities.
Rated **R (Restricted)** by the MPAA.

Phone Booth (20th Century Fox)
Rated **A-IV (Adults, with reservations)** because of intermittent violence, crass sexual references, constant rough language and recurring profanity.
Rated **R (Restricted)** by the MPAA.

What a Girl Wants (Warner Bros.)
Rated **A-II (Adults and Adolescents)** because of instances of mildly offensive language and scattered sexual innuendos.
Rated **PG (Parental Guidance Suggested)** by the MPAA. †

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Colts coach gives his secrets of success and helps St. Elizabeth's

By Brandon A. Evans

From the beginning, David Siler has called the event a "fund/awareness raiser."

The executive director of St. Elizabeth's Pregnancy and Adoption Services in Indianapolis was referring to a recent luncheon the organization sponsored.

The luncheon, held on April 10 at the Marriott Downtown in Indianapolis, featured Tony Dungy, the head coach of the Indianapolis Colts, speaking on "Overcoming Adversity."

Anne Ryder, news anchor for WTHR Channel 13 and a member of St. Pius X Parish in Indianapolis, emceed the event.

It has been a year of adversity for St. Elizabeth's as well as many other charitable organizations.

Its work of reaching out to young mothers in crisis pregnancies has been made more difficult by a bad economic climate, fewer donations and recent cuts in its United Way funding.

"The community really needs to be aware of how some of our services are suffering," Siler said.

About 300 people attended the \$50 a plate luncheon, and he is hopeful that more donations will come in from people. Many people, he said, who attended that are new to St. Elizabeth's, including some state senators and representatives.

Ryder and Dungy connected adversity to those clients of St. Elizabeth's whose choice can be so difficult.

"So often, young women become pregnant unexpectedly and see it as adversity, see it as a roadblock in life, the wrong timing, an end instead of a beginning," Ryder said.

Adversity, though, isn't the final word in many people's lives. As Ryder introduced Dungy, she noted that his road to fame has not always been easy.

He was passed over by scouts before his professional career as a player and was fired last year as the head coach of

the Tampa Bay Buccaneers.

Adversity, Dungy said, can come in many forms and is faced everyone.

"As a matter of fact, in the 85-year history of the NFL, only one team has won the championship by going unbeaten," Dungy said, "and that was the 1973 Miami Dolphins."

But even they, he noted, were not without difficulties during their season.

Dungy said that for all of us, "it really doesn't matter where you start, it matters how you progress and where you finish."

One of the key factors in facing adversity is to focus on the finish line, on the goal.

"I like to tell our team that adversity only becomes a factor if it causes you to lose sight of your objective and start focusing on adversity," he said.

He shared a list of five "Ps" that can help people who struggle with adversity.

The first of those things is purpose. "It's very tough to go anywhere without having a destination," Dungy said.

Next, a person must have passion, so "when the tough times come, you're going to be able to hang in there."

Third, every team in sports has to have a plan to be successful.

"All the passion in the world doesn't help us if we don't practice and work on our plan the way it should be," he said.

Fourth, everyone must know how to work with people—and realize that they cannot overcome adversity alone.

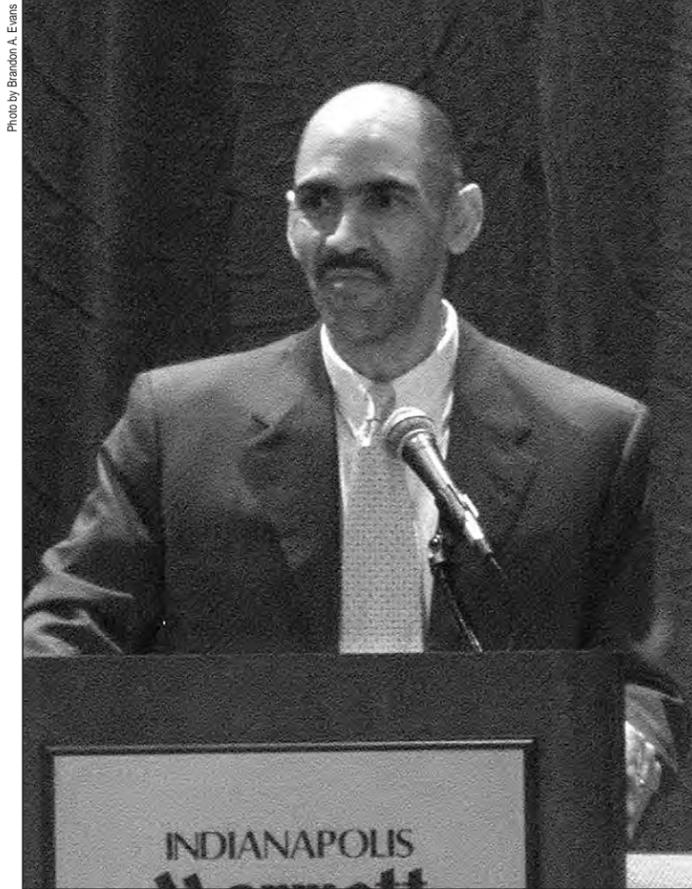
"No one can do it by themselves," Dungy said. "No one can really achieve their goal on their own."

Lastly, he said that one of the key elements is persistence.

"It's kind of something that separates the 'almost-made-its' from the champions," he said.

Furthermore, Dungy said that what will bring success in the long term is a "proper relationship with God."

"You can have material success, you can have some short-term success, you



Indianapolis Colts head coach Tony Dungy speaks at a recent "fund/awareness raiser" hosted by St. Elizabeth's Pregnancy and Adoption Services in Indianapolis. He spoke on "Overcoming Adversity" and used his experience as a coach to describe how he tells his players to beat adversity. The women who come to St. Elizabeth's for assistance are in crisis pregnancies and need to overcome adversity.

can have things that seem like success, but I don't believe that you can have true success without having a relationship with God," he said.

Dungy, who has adopted two children, said that he was flattered when St. Elizabeth's invited him to speak.

He said that he tries to use his limited amounts of time for speaking for community organizations, particularly those that are related to youth and schoolwork.

He spoke at the event for free.

Siler said that he was pleased with

Dungy's presentation.

"I was very impressed," he said. "I really liked what he had to say."

"He does come across as a very humble person," Siler added.

Dungy wrapped up his presentation with words of praise for St. Elizabeth's.

"I'm very, very thankful for the work that St. Elizabeth's is doing," he said.

Ryder offered similar comments.

"It is good work they do at St. Elizabeth's," she said. "It is God's work that they do." †

Christmas is never far away for Crisis Office volunteers

By Brandon A. Evans

During the season of Lent, most people are focused on Easter, but some are already thinking about next Christmas as well.

A team of volunteers donates time every week of the year preparing for December at the Christmas Store in Indianapolis.

The Christmas Store is a program of the archdiocesan Crisis Office. Every year, people in need can come to the store, after receiving a referral from the Crisis Office or Catholic Social Services, and "shop" for Christmas gifts for their family.

For a couple of dollars per person, a family can go through the store to choose two outfits for each child, an outfit for themselves, a toy for each child, a household item, a stocking, a Nativity set and even wrapping paper—all of it brand new.

Last December, nearly 500 families, or about 2,200 people, came through the store.

Though a couple of hundred volunteers help out at Christmas time, that is only the peak of what goes on in the space on the third floor of the Xavier Building, 1435 N. Illinois St.

Patty Yeager, a member of St. Roch Parish in Indianapolis, and Peggy Butler, a member of St. Pius X Parish in Indianapolis, have been co-chairs of the store for the last three years.

They lead a small team of volunteers and go each Thursday morning to the store to prepare for the next Christmas season.

"There's just so much stuff coming in and out all the time," Butler said. "It's

sort of like the loaves and the fishes—it just keeps coming."

The Christmas Store receives money from some corporate sources, but mostly receives private donations and goods acquired from Church drives—programs such as the "giving tree," in which parishioners are asked to bring a new item to church with them for donation to the store.

Sometimes local businesses donate goods as well.

There are two "buyers" for the store that take the donated money and find the best deals on new merchandise to stock the Christmas Store.

All of these items, both donated and purchased, have to be carefully organized and put into place by the time Christmas rolls around.

Marge Hittle, co-director of the Crisis Office, said that the work of the Christmas Store is dependant on volunteers—particularly those that help all year.

"We couldn't do it without those ladies up there," she said.

"It's a mission for them. It's a ministry. They won't even call this a volunteer job," Hittle said. "It's a ministry, and they're strictly devoted and dedicated to it."

"I can't say enough about all of them," Yeager said. She recently was off work recuperating from surgery, and said that she could tell she was in everyone's prayers.

The core group of six women have grown close in their time together.

"Everyone has their own gift that they bring to the group," Yeager said.

Becka Egold, a member of

See CHRISTMAS, page 8

Easter TV MASS for Shut-Ins

The Mass is produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.



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CHRISTMAS

continued from page 7

St. Barnabas Parish in Indianapolis and a weekly volunteer, said that she has formed "very good friendships" with the other women.

Many of them cited the Christmas season as the high point of their year because they can see the fruits of their labors.

"Once you've been through the season with people coming in and helping them, then it makes it all worthwhile," said Sharon Kleinhelter of Indianapolis. "Some are just so grateful, so appreciative, and that just makes all the difference right there."

Tracey Jennings of Indianapolis started working at the store during Advent a couple of years ago as a way to give back.

"Why I was looking for volunteer work to begin with is that I am so fortunate in my life," she said. It is a common theme.

Yeager said that she is glad to be the giver and not the receiver—that is a blessing in itself.

"You just count your blessings," Egold said.

"It could be you," Jennings said.

"It absolutely could be us," Egold said. "It puts your feet back on the ground."

The women also do not take for granted how much it takes to offer the services of the Christmas Store to people each year.

"You see how much effort really is put into it, I think, when you [help] the whole year," Jennings said.

"It's very rewarding," Egold said of her work. "I never dread coming in."

Yeager and Butler work beyond Thursday mornings as well. Yeager said that in November she spends hours a week organizing the many volunteers from the area and local schools. These people help stock the store in December as well as help clients shop for gifts.

"At Christmas time, we start to do drives," Butler said. "We work with the schools. We do a lot of development work with the schools through the year and other organizations that give us money."

Still, despite all the donations and all the extra hours put in by volunteers, the Christmas Store still comes up short.

"I don't care how much we collect, we never have enough," Hittle said. More and more families come each year and "you finally run out of stuff."



Tracey Jennings, left, of Indianapolis, and Sharon Kleinhelter of Indianapolis help prepare the Christmas Store, a program of the archdiocesan Crisis Office, ready for Christmas 2003. They volunteer there every Thursday morning.

Yeager said that hats and gloves are always needed, as well as virtually every other type of item that the store offers.

More donations are always welcome as is more volunteer help.

Yeager said that she remembers one woman who came up to her after shopping in the Christmas Store and was

especially grateful.

"You don't know what you've done for us," the woman said. "This is all my children are going to get."

(To make a donation of money, goods or time to the Christmas Store, call Marge Hittle or Patty Colbert at 317-236-1512 or 800-382-9836. ext. 1512) †

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Archdiocesan Youth Council to host first Junior High Jamboree

By Jennifer Lindberg

Helping junior high school students learn more about their Catholic faith is the goal of an inaugural Junior High Jamboree.

Sponsored by the Archdiocese of Indianapolis, the jamboree will be held from 12:30 p.m. to 7 p.m. EDT on May 4 at Huber Orchard in Starlight.

It features keynote speaker Casey Moss, from Cultivation Ministries in Illinois, who is known for bringing the Gospel to teens. The event also will include hayrides and games. The day will end with Mass.

"I am hoping that the jamboree provides an opportunity for early adolescents to feel connected to the larger Church," said Marlene Stammerman, director of youth ministry for the archdiocese. "They are valued and gifted and an important part of our Church family."

"Our ministry doesn't have to wait until they grow up and reach high school. We can offer them something now," Stammerman said.

The Archdiocesan Youth Council is organizing the jamboree and hopes it will get more students involved in youth ministry activities at a younger age.

Craig Eberle, youth minister for Our Lady of Perpetual Help Parish in New Albany, has ministered to junior high students for several years.

The New Albany Deanery offers a Summer Daze program geared to junior high youth.

"Junior high ministry is my favorite age to work with," Eberle said. "They have a very deep spirituality, and the desire to learn about their Catholic faith and build a relationship with God."

Giving them opportunities, such as the jamboree, provides a way to help them and teach them about their relationship with the Church and God, he said.

They are more likely to stay involved in the Church, whether in leadership roles for youth ministry or participation in planning teams.

"The earlier they start the journey, the better they will be," Eberle said.

(For more information on the event, contact your parish office or parish youth minister.) †

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Parish and college students help Latinos learn English

By Brandon A. Evans

Latinos have had a unique opportunity to adapt to life in the United States thanks to a special program offered at St. Anthony Parish in Indianapolis to teach English to Spanish-speaking people.

The class, new to the parish, was offered over the winter and a second round—catering to both new “students” and those that have taken the first course—has been meeting for two and half hours each Monday night.

The course is taught by volunteer students from Marian College and Butler University, and recently held a “graduation” from the first class.

It gives the student teachers a chance to employ their knowledge of Spanish as well as their ability to teach, and it gives the Latinos a chance to learn more English and interact with a different culture.

The program started in August when a group of Latinos talked with Msgr. John Ryan, pastor of St. Anthony Parish.

He, in turn, spoke with Daniel Elsener, president of Marian College, to ask for help.

“I’m glad he cares, and I’m glad he called and I’m glad we responded,” Elsener said.

He said that the history of the Church shows that she is always there for people of foreign cultures, helping them in all ways possible.

Beyond that, he said that this is the perfect story of stewardship, of people giving what they have in time and talent to better the lives of others.

The involvement of Marian College is only natural because “the mission of the Church is tied so much to the mission of Marian,” he said.

Elsener contacted Franciscan Sister Norma Rocklage, senior vice president for mission effectiveness and student life at Marian College.

She then reached Tom Alsop, a visiting assistant professor in foreign language at Marian and adjunct professor of Spanish at Butler. Alsop enlisted the help of his son, Dan, a senior lecturer of Spanish at Butler.

The two gathered a group of students who would be willing to help and put the class together.

Tom Alsop called the class “a chance for [the students] to get involved a little bit in the Latino community.”

It is an opportunity for them to meet and work with people they might normally not encounter, Dan Alsop said, as well as to use their Spanish abilities.

“They really didn’t know exactly what they were getting into,” he said.

While the books and some guidance were provided to the student teachers, they came up with the lesson plans.

“It helped me to ... look at a person and what their needs are,” said Molly Miketo, a junior in international studies at Butler and a member of St. Joseph the Worker Parish in Strongsville, Ohio.

Teaching the class taught her more precise pronunciation and grammar Miketo said, and also how to look at each person with respect.

“I’ve been extremely impressed with the students we’ve had,” Dan Alsop said, expressing his gratitude. “I think there’s a lot of things they get out of it.”

“I think they feel like it was quite a privilege,” Elsener said.

Dan Alsop noted the student teachers initiated innovative ideas such as role-playing with job interviews and creative games.

One student was absent from the graduation because she was at work—at a job she acquired “because she had improved her English so much in the class,” Tom Alsop said.

“It’s paying off,” Msgr. Ryan said. “They want to get better jobs so they have to know English.”

Tom Alsop said that the class also tries to teach culture as well as language.

About 20 people are attending the current class.

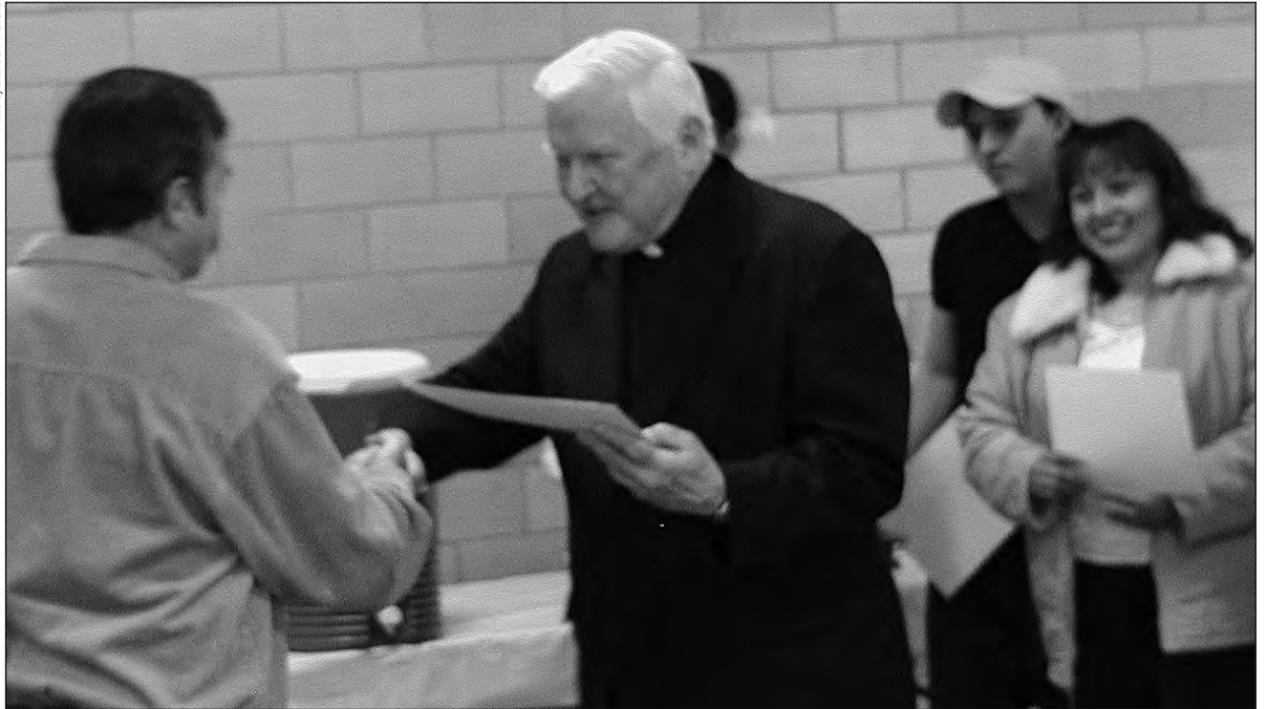
María Hernandez, who took the first class, said she learned a lot of English and hopes that more people will come.

José Luis Elisea said the same thing, and like Hernandez, planned to return to the class as it continues.

Dan Alsop said he doesn’t know “exactly how things are going to play out” for the class, but hopes that it continues.

These two sessions, each held over 10 weeks, have been a pilot program of sorts. Dan Alsop said he hopes that Butler will make tutoring in the class a “service learning” opportunity for credit.

Photo by Brandon A. Evans



Msgr. John Ryan, pastor of St. Anthony Parish in Indianapolis, gives a graduation certificate to a member of the free English tutoring class that the parish is helping sponsor with Marian College. Many of the students who graduated from the first course are now enrolled in the second course.

Miketo said that, though she could not attend the classes for the second round, she hopes to work with the Latinos again in future classes.

So far, many people are pleased with the class.

“I’m very happy that we have the opportunity to serve in this way,” Sister Norma said. Those who have led the class “felt that, for the part of the Hispanic people they were really able to learn more English to help them in their daily life.”

Tom Alsop said the Latinos get to see how much their student teachers care about the community.

Elsener said that beyond the obvious purpose of the class to teach Latinos more English, “there’s also this greater image of people reaching out, taking interest in another human being. It really flows from the mission of the Church.”

He said that the class says to the Latinos, “You’re welcome, you’re loved [and] your faith community cares about you.”

Elisea is certainly aware of how his faith community cares about him, and he sees it in remembering how Msgr. Ryan helped the Latino community.

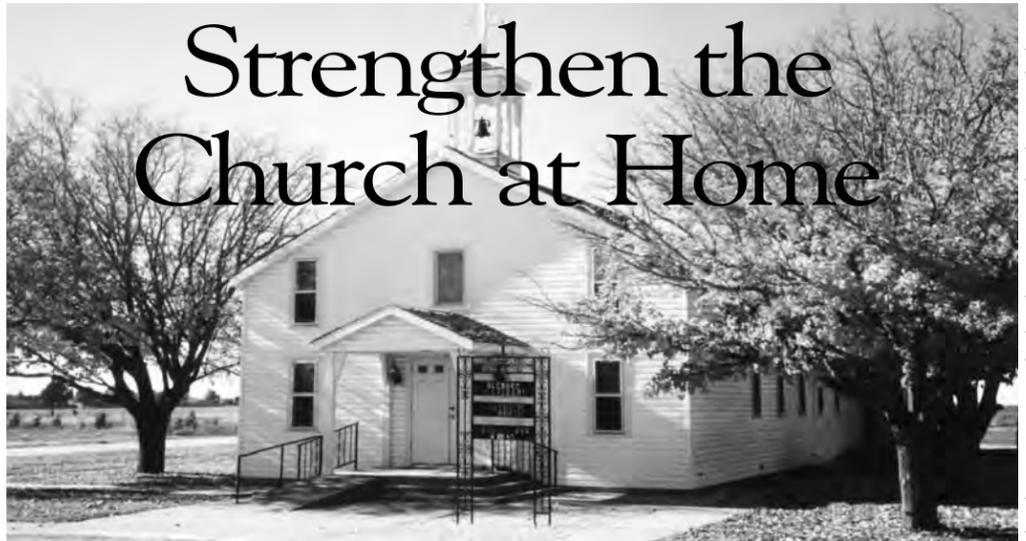
Hernandez got up in front of the class on the last day of the first session and read a letter to Msgr. Ryan that expressed her thanks.

Both of the Alsops said that Msgr. Ryan’s involvement has reflected well on him.

“Without him ... the thing would’ve never gotten off the ground,” Dan Alsop said.

“I think it shows how much he cares about the Latino community being involved in the Church,” Tom Alsop said. †

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Blessed Sacrament Mission Church, Wilson, TX—CHMA Photo by Dr. David Sulley

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Parishes throughout archdiocese to celebrate Divine Mercy Sunday

By Jennifer Lindberg

Pope John Paul II has attached a plenary indulgence for those who celebrate Divine Mercy Sunday on April 27.

The second Sunday of Easter was also given the name Divine Mercy Sunday by the pope in direct response to Jesus' request through the Polish nun St. Faustina Kowalska.

During her canonization three years ago, Pope John Paul II made the proclamation that parishes throughout the worldwide Church should celebrate Divine Mercy Sunday.

Visiting Poland in August of last year, the pope entrusted the world to Divine Mercy. In June, he granted a plenary indulgence to those who celebrate the feast.

An indulgence is the remission before God of the temporal punishment due to sins whose guilt has already been forgiven and which faithful Christians gain under certain prescribed conditions through the action of the Church (*Catechism of the Catholic Church*, #1471.)

For those able to attend the Divine Mercy celebrations, participating in the feast day, receiving the Eucharist on the feast day and going to confession either before or after the feast day gain the promises from Christ that all temporal punishment from sin will be removed.

Many celebrations also include the blessing of the Divine Mercy image and praying the Divine Mercy chaplet given

to St. Faustina by Christ.

In her diary, St. Faustina wrote that Christ had revealed that whoever celebrated the Feast of Divine Mercy would be forgiven all the temporal punishment of their sins by the act of trust alone (Diary of St. Faustina, #699).

The plenary indulgence granted by the pope gives the faithful another opportunity for grace while participating in the feast. To gain the plenary indulgence, the faithful must participate in the celebration of the feast, meeting the conditions above, and in the presence of the Blessed Sacrament, exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus, such as "Merciful Jesus, I trust in you."

Those who are sick or in the military may also obtain the indulgence. It is understood that they cannot go to Mass or confession. They may still gain the plenary indulgence with the intentions of detesting any sin and the intention of receiving the Eucharist and going to confession whenever possible, along with saying the Our Father and the Creed before an image of Christ.

Various celebrations in honor of Divine Mercy will be held at:

- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—April 27, 3 p.m., exposition of the Blessed Sacrament, chaplet, sermon on the message of divine mercy, procession and benediction; 4 p.m. adoration



This painting of St. Faustina Kowalska and Jesus, who entrusted his message of Divine Mercy to the Polish nun, was displayed at the canonization Mass for St. Faustina on April 30, 2000, at the Vatican.

- of the blessed Sacrament.
- St. Luke Church, 7575 Holliday Dr., Indianapolis—April 27, 3 p.m., Adoration of the Blessed Sacrament, Benediction, chaplet and confession.
- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood—April 27, 2 p.m., exposition of the Blessed Sacrament, Benediction, chaplet.
- St. Bartholomew Church, U.S. 31 and Home Ave., Columbus—April 27, 3 p.m. Adoration of the Blessed Sacrament, chaplet, praying the divine praises, veneration and blessing of the Divine Mercy image and Benediction.
- St. Joseph Church, 312 E. High St., Corydon—April 27, 3 p.m. chaplet, adoration of the Blessed Sacrament, reconciliation; 4 p.m. Mass.
- St. Teresa Benedicta of the Cross Manger Church, 23670 Salt Fork Road, Bright—April 27, 2 p.m. exposition of

- the Blessed Sacrament, chaplet and silent prayer.
- St. Gabriel Church, 232 W. Ninth St., Connersville—April 27, 1 p.m., exposition of the Blessed Sacrament, chaplet and Benediction.
- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—April 27, 2 p.m., Benediction, chaplet and blessing of the image.
- St. Patrick Church, 1807 Poplar St., Terre Haute—April 27, 2 p.m., confession; 3 p.m., Tridentine Latin High Mass followed by exposition of the Blessed Sacrament, chaplet and Benediction.
- Mary's King's Village, Schoenstatt, Rexville—(925 South, .8 mile east of 421 South, 12 miles south of Versailles), April 27, 1 p.m., confession, adoration of the Blessed Sacrament, talk, chaplet, Benediction, 3:30 p.m., Mass. †



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Risen CHRIST



Discovering the real meaning of Jesus' death and resurrection

Editor's note: This story is a speculative account of Jesus' appearance to two disciples on the road to Emmaus.

By John F. Fink

How could I be so stupid!
Why didn't I recognize Jesus when he first met my wife and me as we were walking back to our home in Emmaus? And why didn't I, who learned the Jewish Scriptures from my childhood, already understand what our prophets said about the Messiah?

How could I be so stupid!
I guess I'd better introduce myself. My name is Cleopas. I'm the younger brother of Joseph, who was the foster father of this Jesus I mentioned above. Until his death about five years ago, Joseph was married to a wonderful woman named Mary. They lived in Nazareth, about 75 miles from Jerusalem, and I live in Emmaus, seven miles from Jerusalem. We saw one another mainly when we got together during the Jewish feasts in Jerusalem.

As usual, like all good Jews, my wife (whose name is also Mary) and I went to Jerusalem for the feast of Passover this year, and Mary stayed with us. Jesus was there, too. About three years ago, he left Nazareth and began to travel around Galilee, north of where we live in Judea, teaching about the kingdom of God. He was a charismatic man and what he said obviously was helpful to a lot of people because he attracted huge crowds wherever he went. He also cured people of various ailments.

Since our Scriptures predicted that a Messiah would come to redeem us, and since we interpreted that to mean that he would free us Jews from the oppression of the Romans, it wasn't long before many people thought—yes, hoped—that Jesus was that Messiah.

My wife and I included ourselves among his disciples. Knowing that Jesus and the 12 Apostles who traveled with him would be in Jerusalem, we went there a week before the beginning of Passover.



A fresco by Giotto di Bondone from the Scrovegni Chapel in Padua, Italy, depicts disciples of Jesus mourning over his body after it was taken from the cross.

We were glad we did because five days before Passover Jesus rode into Jerusalem in a great procession. As he rode in on a donkey, a great crowd (and we among them) spread our cloaks and palm branches on the ground before him. We were all calling, "Hosanna! Blessed is he who comes in the name of the Lord, the

king of Israel."
I'm not sure any of us (except Jesus) understood how much fear the members of the Sanhedrin had about Jesus' popularity. But we soon found out. We know now that they were afraid that the Romans would think that the Jews were revolting against them and would clamp down. After all, it had happened before.

Anyway, the leaders of the Jews arrested Jesus and took him before the Sanhedrin. The members of the Sanhedrin convicted him of blasphemy and tried to convince Pontius Pilate, the Roman procurator, that Jesus was inciting the people. Pilate didn't seem to be completely convinced, but the leaders of the Jews were so insistent that Jesus be crucified that he ordered his crucifixion.

So Jesus suffered the terrible torture and death of crucifixion. I watched from some distance, but my wife, Mary, was standing by the cross trying to comfort Jesus' mother. Mary of Magdala was also there, as was Jesus' aunt (Mary's sister) and the Apostle John. My Mary heard Jesus entrust the care of his mother to John.

It was a horrible weekend. Jesus was buried hurriedly before sundown on Friday because the feast of the Passover began then. So, despite our sorrow, we observed the Sabbath and the first day of Passover on Saturday.

On Sunday, my wife and I decided that we had better get back to Emmaus. We had been gone for a week, and I really had to get back to work. But before we left, we heard some bewildering news. Some of the women from our group went to Jesus' tomb early in the morning and couldn't find his body. They came back and reported a vision of angels who announced that Jesus was alive! Then Peter and John ran to the tomb and found things just as the women had described.

Naturally, my wife and I were

discussing all this as we started to walk the seven miles from Jerusalem to Emmaus. That's when the amazing thing happened: Jesus himself caught up with us and started to walk with us. But neither my wife nor I recognized him. I can't explain why. I guess Jesus simply didn't want us to recognize him.

He asked us what we were talking about as we walked. I admit some exasperation when I replied, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?"

"What sort of things?" he asked.
I said, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel."

Well, this man didn't exactly call me stupid, but he did say, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?" Let's just say that he certainly got my attention.

Then he proceeded to interpret all the things that referred to the Messiah in our Scriptures, things that I should have known. The Book of Isaiah, for example, contains the great messianic oracles known as the Songs of the Servant (Chapters 40-55). Chapter 53 tells how the sinless Servant, by his voluntary suffering, would atone for the sins of his people and save them from just punishment at the hands of God.

That same chapter in Isaiah says that God will reward the Servant because he would fulfill the divine will by suffering for the sins of others. The man who walked with us said that Jesus fulfilled this prophecy.

By this time we had come to Emmaus, but we wanted the stranger to stay with us. Mary, always hospitable, said to him, "Stay with us, for it is nearly evening and the day is almost over." He agreed to stay and Mary hurried about getting some supper for us.

As we sat down, the man took some
Continued on next page

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About the cover

The risen Christ appears to Mary Magdalen in an illustration from a 13th-century manuscript. The manuscript is a holding of the Pierpont Morgan Library in New York.

CNS photo from Art Resource/Pierpont Morgan Library

bread, said a blessing, broke the bread and gave it to us. At that, our eyes were opened and we recognized Jesus. But just as quickly as we did, he vanished! He was gone.

Well, we simply had to get back to Jerusalem and report what had happened even though evening was fast approaching. Probably no one has traveled those seven miles faster than we did. When we got to the room where the Apostles and others were staying, they were excited. "The Lord has truly been raised," they told us, "and he has appeared to Simon!"

Then we told them what had happened to us on the road to Emmaus and how we had recognized Jesus in the breaking of the bread. We were still speaking when suddenly, although the doors were locked, Jesus stood there in our midst. "Shalom aleichem!" he said. "Peace be with you."

Naturally, we were all startled, but Jesus tried to calm us down. "Why are you troubled?" he asked. "And why do questions arise in your hearts? Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you see I have." He even asked for something to eat and someone gave him a piece of baked fish. He took it and ate it in front of us.

Yes, Jesus is truly risen from the dead. I know that he was dead because I watched him die from afar and my wife was standing by the cross. I can testify to his resurrection because I have now seen him twice—on the road to Emmaus and in that upper room. Because of his resurrection, we all live in hope of our own resurrection.

Author's note: We don't know for sure who the two disciples on the road to Emmaus were, although Luke tells us that one was named Cleopas. Since John



The resurrection of Christ is depicted in this fresco by Giotto di Bondone from the Scrovegni Chapel in Padua, Italy. Easter Sunday is April 20.

names "Mary the wife of Clopas" as one of those standing by the cross, it seems possible that she might have been the second disciple and that they were returning home together.

We also don't know for sure that Cleopas was Joseph's brother and therefore Mary's brother-in-law. But some scholars believe that that would have explained why his wife was standing by the cross with Mary.

Cleopas and his wife Mary were the

parents of Simon, Jesus' cousin, who became the second bishop of Jerusalem after the martyrdom of James in 62. Simon led the Christians across the Jordan River to Pella before the destruction of Jerusalem in 70 and then back again when it was safe. He built the first Christian church on Mount Zion.

Some scholars believe that it was Simon, rather than his mother, who was accompanying his father on the road to Emmaus. It seems more likely, though,

that his parents would have been traveling together. Scholars believe that Simon might have told Luke about the Emmaus experience and that Luke included the story in his Gospel.

The most likely site of Emmaus is today's Arab village of El-Qoubeybeh (pronounced Co-baby), seven miles from Jerusalem. An ancient church there is built over what is believed to be Cleopas's home. There is also a Franciscan monastery there. †

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We can get to know Jesus through the sacraments

By Fr. Lawrence E. Mick
Catholic News Service

How can we know what Jesus was really like?

I often have wished that I could have spent a few days with him in first-century Israel. That would have given me a better sense of his personality and how he related to those around him. But that experience is not available today.

Nevertheless, we can discover something about the personality of the one we follow. The Christian tradition offers us two primary ways to get to know Jesus.

One way is through the Bible. The different Evangelists give us different portraits of Jesus, each helping us to get to know him from a unique perspective.

The second way to get to know Christ is through the celebration of the sacraments. It is Christ himself who is present and who acts in the sacraments.

Each sacrament offers the opportunity to encounter the risen Lord, who lives among us, and each sacrament gives us some insights into the kind of person he is.

The sacrament of baptism plunges us into the Lord's death and resurrection. We are introduced at the very beginning of our Christian life to a Christ who loved us enough to give his life for us.

The sacrament of confirmation celebrates the gift of the Holy Spirit that we first received in baptism. Jesus was filled with God's Spirit and was led by that Spirit. If we are to be conformed to Christ, then we must be guided by the same Spirit.

In the celebration of the Eucharist, we recall the life, death and resurrection of the Lord. We remember at each Mass the greatness of his love that led him to allow his body to be broken and his blood poured out for our sake.



CNS photo by Nancy Wiehner

We can discover something about the personality of Jesus through the sacraments. In the celebration of the Eucharist, we recall the life, death and resurrection of the Lord and understand more clearly how Christ's faithfulness to the Father's will led to his death on the cross for our salvation.

As we enter into his sacrifice, we recognize that his life was lived in obedience to the Father's will. This faithfulness led to his death on the cross and to the Father's raising him from the dead on Easter morning.

The sacrament of penance invites us to experience the forgiveness of God and to be reconciled to God and to each other. This invitation shaped the whole of Christ's life on earth. His mission was one of reconciliation. A reconciler, he called sinners back to God and into union with one another.

The anointing of the sick brings us into contact with the compassionate Christ.

Throughout his life on earth, Jesus often healed those who were suffering from physical and mental illnesses. That compassion continues to touch us through the anointing today.

The sacrament of holy orders provides the Church with the ministers it needs to carry on Christ's work. As a sacrament that focuses on service, it reminds us of Christ's servant attitude. Christ came "not to be served but to serve."

The sacrament of matrimony is also geared to carrying on the mission of Christ. Those who are married commit themselves to faithful love, which Christ showed during his life and continues to

show us today. Jesus' presence at Cana indicates his approval of marriage, and his unconditional love should be reflected in every Christian marriage.

In these varied ways, the sacraments reveal Christ's personality. They show us a Christ who loves us deeply, who was led by the Spirit, who was faithful to the Father's will, who forgives sinners and heals the sick, who came to serve and who loves us forever.

It's a portrait of an attractive Savior who draws us to himself.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

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License plate MT 2M inspires reflection on meaning of Easter

By Effie Caldarola

Catholic News Service

Driving home from Mass one Sunday morning, my daughter and I spotted a car ahead of us with a vanity license plate that begged for translation: MT 2M.

Jumping to the challenge, we quickly started sounding out the possibilities.

"Empty tomb!" I shouted first, and suddenly my Sunday was filled with questions. Who would announce this basic tenet of Christian faith on his or her license plate?

Pulling into the lane next to "MT 2M," I struggled to peek at the driver, a middle-aged woman. I'm ashamed of my first thought: Maybe she's a fundamentalist minister's wife.

Why didn't I assume that she is Catholic? Don't we Catholics proclaim Easter in our lives?

Catholics are great at Lent. We hit our parish's Friday night soup supper or Lenten fish fry. We pray the Stations of the Cross. We try to make it to daily Mass. We keep Catholic Relief Service's Operation Rice Bowl in a place where the children will add their coins. We "give up" something, and we add discipline to our lifestyle.

When Easter arrives, we put on our Sunday best, rejoice at the Alleluias and have a great brunch.

But what happens on Easter Monday? As quickly as the pastel bunnies in the stores are marked down and taken from the shelves, do we, too, move on to the

next big thing?

The Church extends the Easter season through the weeks until Pentecost. Do we?

Lent gives us something to "do." And it's a journey with the end in sight.

Easter, on the other hand, gives us something to be: resurrection people. And it gives us something for which to be grateful. Easter is gift.

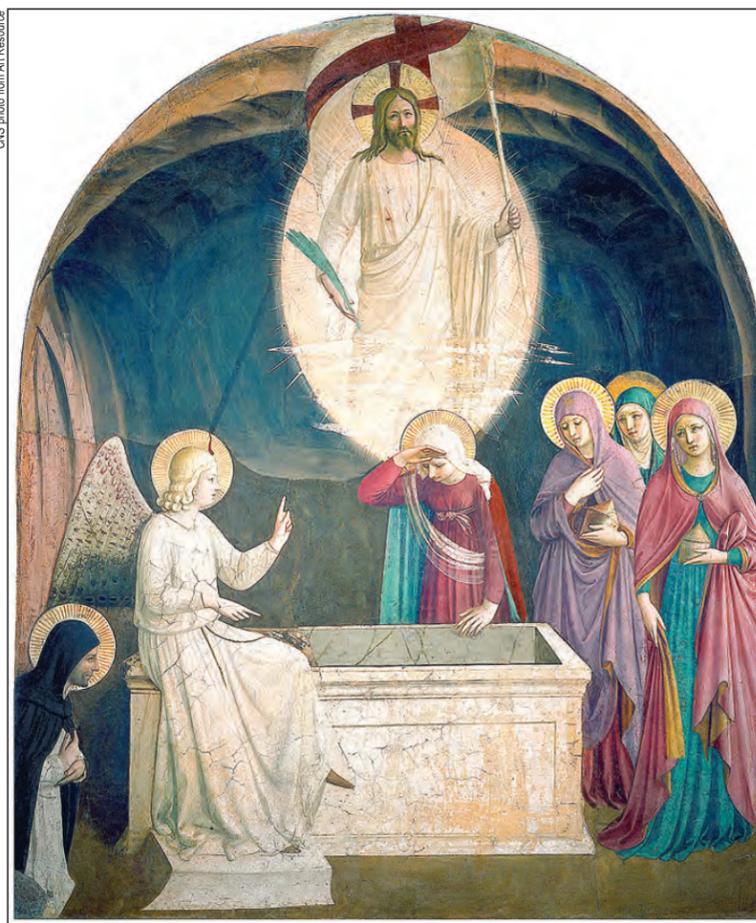
Lent is a 40-day pledge. Easter is a lifetime commitment.

We humans can relate to Lent's themes of suffering and death. It doesn't surprise us that even God's Son met violent death in this weary world. It doesn't surprise us, but it moves us deeply. On a human level, we identify with Christ and want to stand by him in his suffering.

Easter presents a different kind of faith challenge. Easter asks us the central question of our faith: Was the tomb empty? If we answer yes, every moment of our lives, every choice we make, must reflect that.

How do we begin to celebrate something so profound? Here are a few simple suggestions that may make the Easter season a more enduring part of spring:

- Make plans to celebrate resurrection, not just with a nice Easter brunch, but with further celebrations of your joy: kindness to a stranger, special time with children or an aged parent, a luncheon invitation to someone who is lonely.



Women visit the tomb of Christ and find it empty in this depiction of the Resurrection. The fresco was painted around 1440 by Fra Angelico on a wall of the Convent of San Marco in Florence, Italy.

A depiction of the Pentecost shows the Holy Spirit descending upon Mary and the Twelve Apostles of Jesus Christ. The painting is from St. Maron Church in Minneapolis.



- Each morning as you awaken and make that first cup of coffee or tea, remember that the tomb was empty and thank the Lord for his victory over death.
- Buy a "Risen Christ" pin and wear it during the Easter season to remind yourself and others that Easter isn't a one-day event.
- Most of all, take time to savor the wonderful Scriptural readings of Easter. Walk the road to Emmaus over

and over, and find what the Lord may say to you as you journey (Lk 24:13-35). Find Christ in the early morning light on the shore by the Lake of Tiberias (Jn 21:1-23). Go to the garden with Mary of Magdala (Jn 20:11-18). Seek the Lord until you, too, recognize him when he speaks your name.

(Effie Caldarola is a free-lance writer in Anchorage, Alaska.) †

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Jesus gives us the nourishment that sustains our lives

By Carole Norris Greene
Catholic News Service

Jesus did things the hard way!
He chose to be born in poverty and loneliness. He fasted a long time at the start of his public ministry and frequently

throughout it. He died on a cross, a cruel form of death perfected by the Romans whereby no vital organs were damaged, allowing for a slow, agonizing demise.

What's not so surprising about Jesus is how intensely focused he was on why he was in the world. This became apparent to

those closest to him, often when they least expected it.

When Mary and Joseph found him at age 12 teaching in the temple after searching frantically for him for three days, he asked them, "Why were you looking for me? Did you not know that I must be in my Father's house?" (Lk 49).

At Cana, when Mary told him that the bride and groom had no more wine for their guests, he asked, "Woman, how does your concern affect me? My hour has not yet come" (Jn 2:3-4).

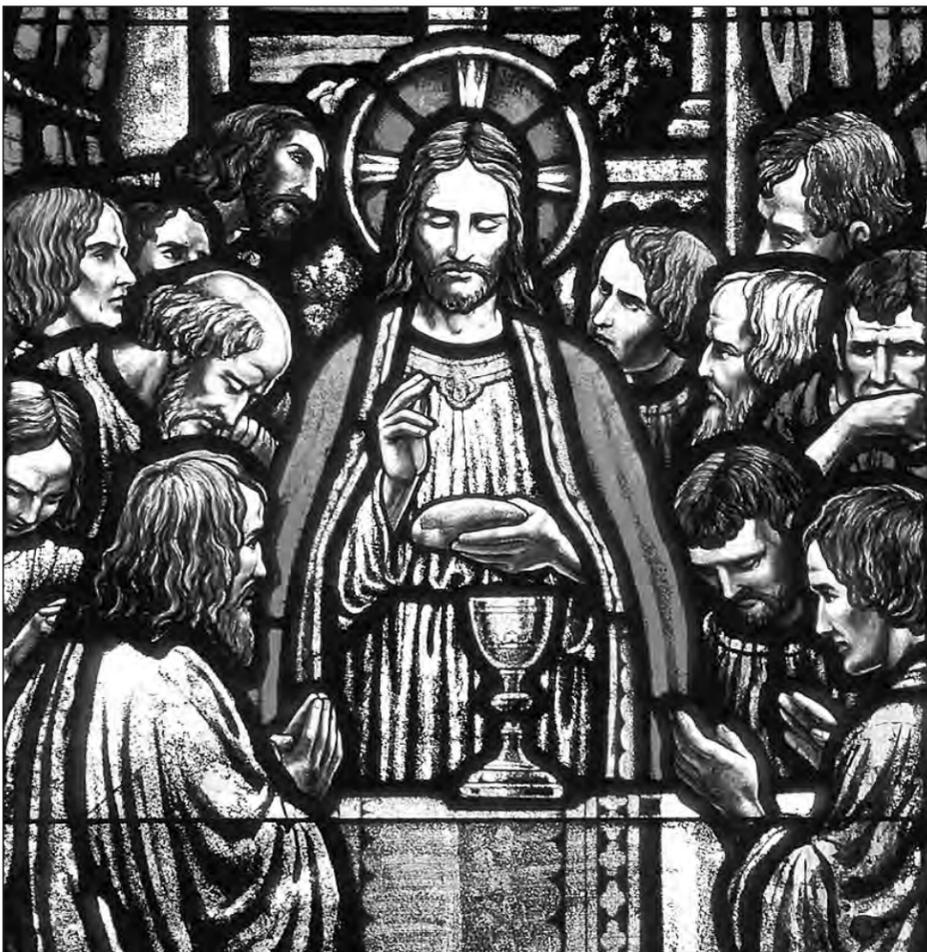
And at one point, when "his mother and his brothers came to him but were unable to join him because of the crowd," he did not say, "Make way for them," but chose instead to make the occasion a teaching moment: "My mother and my brothers are those who hear the word of God and act on it" (Lk 8:19-21).

Woven throughout all that Jesus did was his continual feeding of people. He seemed to enjoy taking care of folks, judging by how he took the initiative. Jesus multiplied the loaves and fish to feed thousands of people (Mk 6:34-44; 8:1-10), planned the Passover meal with his Apostles (Mt 26:17-20), and caught fish and then cooked for his disciples on the shore (Jn 21:9-12).

I believe this speaks loudly of the Lord's desire for intimacy, for an intimate bond is created when people continually partake together of the nourishment that sustains their lives.

Loving and giving as deeply as Jesus did, it is no wonder that the ultimate food he offered us is himself!

(Carole Norris Greene is the associate editor of Faith Alive!) †



A church window depicts Jesus and his Apostles at the Last Supper. The institution of the Eucharist at the Last Supper perpetuated the sacrifice of the cross throughout the ages and provides us with the nourishment that sustains our lives.



A priest celebrates Mass in Israel on the shore of Tabgha, which tradition holds as the place of the miracle of the multiplication of the loaves and fishes. Woven throughout all that Jesus did was his continual feeding of people.

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War and other tragedies remind us that we are not in charge

By Patricia Kobielus Thompson

Catholic News Service

As long as I can recall, I have asked to have the days of the Easter Triduum off from work. These sacred days, encompassing all of the Christian mystery, are inviolable to me.

From Holy Thursday evening through the Masses on Easter morning, the mysteries of my Catholic faith, set in clear focus and providing me with safe haven, blessed me with time away from the rat race, grounding me in the most profound elements of my faith.

These days, with all the talk about the war and the bone-chilling images of terrorist destruction and human atrocities, it seems vital once again to set aside the sacred days of the Easter Triduum.

Incessant chatter on media airwaves and reports in newspapers blur after a while. Our minds cannot absorb the many theories of "right," asking whose side God is on. The information drone is now a raucous din, and we desperately need respite from it.

How will this year's Triduum take shape? For me, it will entail a return to my musical roots in the tradition, playing the piano as support for my parish choir. Words such as "It Is Well With My Soul" and "He Loved Them to the End" will resound.

The smashing of last year's paschal

candle against the altar in the darkness of Tenebrae will be a prime symbol this year of life's fragility as Christ the light becomes momentarily invisible.

Feeling the loss of our illusion of security, immersing ourselves in our faith, we capture what the mystery means in such an age as ours.

How will we celebrate the Easter mystery? Perhaps by allowing our hearts the same surrender that Christ showed in his passion, death and resurrection. We are not, as a whole, used to such surrender. We prefer the image of being totally in control.

But recent events such as the Columbia space shuttle disaster, the failure of the heart-lung transplant on young Jessica Santillan of Mexico and the images of troops converging on the deserts of the Persian Gulf jar us into the reality that we are far from being in control.

Surrender brings tears, much as it did for Jesus in Gethsemane. But these are searing, cleansing tears. We, like the psalmist, cry out, "Create in me a clean heart, O God, and put a new and right spirit within me!" (Ps 51:10).

We of the scientifically advanced and technologically adept 21st century often drown out such sentiments with frantic activity.

To celebrate the Easter mysteries this year will take a greater mindfulness of our part. We know, like Jesus, that we are



A giant statue of Saddam Hussein is brought down with the help of U.S. Marines in central Baghdad on April 9. Tragedies such as war remind us how little we have control over in life. Our Catholic faith can bring us a peace that cannot be found in our turbulent world.

not in charge. Our surrender of heart must be, as was his, to the God of us all.

Resurrection comes in God's time, not ours. We will know in that time what it is each of us is to do, our unique role in the bigger picture. We have only to look around us to see it.

Easter this year is, as it was two millennia ago, in God's hands. As we walk

through Holy Week, we must pray to be reminded of that and give heartfelt allegiance to the God who holds us all in the palm of his hand.

(Patricia Kobielus Thompson, a former hospice nurse, is an adjunct faculty member at Duquesne University in Pittsburgh.) †

Christ is the 'Morning Star' who never sets and brings us peace

By Sr. Katherine Howard, O.S.B.

Catholic News Service

"Rejoice, heavenly powers; exult all creation! Rejoice, O earth, in shining splendor, radiant in the brightness of Christ! Darkness vanishes forever!"

This ecstatic cry of praise introduces our Easter song, the "Exultet."

At its melodic highpoint, the singer cries out: "'Christ' is 'that Morning Star which never sets,' 'that Morning Star who came back from the dead and shed his peaceful light on all the earth.'"



A young boy holds a candle during the Easter Vigil at St. Patrick Church in Chesterton, Ind., last year. With the United States at war this Easter Benedictine Sister Katherine Howard says that we must pray to trust that Jesus Christ is the "peaceful light" and "Morning Star which never sets."

With violence and war all around us, who can believe in that "peaceful light" of your risen presence in our world, O Christ, the "Morning Star which never sets"?

Yet, you have told and shown us that nothing can separate us from your love, neither death nor violence nor hatred perpetrated against us (Rom 8:35ff). Our bodies and souls, and the body and soul of the earth, are intertwined with yours.

In your dying, as you suffered the hatred and violence heaped on you, you absorbed all of our pain, all of our suffering, and each of our deaths into your body and soul without ever becoming hateful or violent yourself.

We are your body (1 Cor 12:27). Your dying and rising live in us. The radiance of your risen life, and your Spirit of unconditional love, live in us (1 Cor 12:12-13).

You invite us to trust that love, open to that love, say yes to that love, even on the darkest days. You urge us to resist evil without being unjust, to assent to love without becoming cynical, to trust that you who are "that Morning Star which never sets" will "shed ... peaceful light on all the earth."

In John's Gospel, the risen Christ's first words to the disciples gathered in fear are, "Peace be with you"

(Jn 20:19). Christ's very being breathes out the Spirit of peace.

Conscious and wholehearted welcoming of his risen presence—his Spirit within us—in prayer can fill us with the inner security we need to let go of the fear-driven, exaggerated drives for excessive possessions and dominating power that unjustly are destroying our neighbors and our planet.

If enough of us open more and more fully to that inner peace, we individually and as responsible citizens can let go of the greed that fuels our insatiable desire to dominate and control others around us, and instead work for an equitable distribution of resources in our neighborhoods and around the world.

If we learn to rest in and trust that inner peace in prayer, we will have the light and energy to live and work with our neighbors—and with neighboring states, cultures and religions—in a mutually respectful way.

Teach us to tune into your "peaceful light," your peace-filled presence, and, in you, shed that light on all the earth.

(Benedictine Sister Katherine Howard is a member of St. Benedict's Monastery in St. Joseph, Minn., where she teaches in the initial formation program and does spiritual direction and retreat work.) †

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Easter eggs can give us lasting lessons about our faith

By Stanley J. Konieczny

Catholic News Service

Phil shifted uncomfortably in his chair as he waited in his pastor's office.

Surveying the benign clutter, he hoped to spot a magazine, newspaper or even a book to distract him while he waited for Father Casimir. He noticed that a mound of color protruded from the papers covering the library table beneath the front window of the office.

Moving aside the morning newspaper, Phil uncovered a small basket of brightly decorated Easter eggs. They were made of wood, painted with folk art designs and lacquered for a high-gloss sheen.

In a matter of moments, Phil picked out the favorite colors of people closest to him and started assigning them eggs from the basket.

He smiled at thoughts of how delighted his little niece, Mandy, would be with the regal purple egg decorated with a whimsical white bunny.

The Kelly green egg with its spray of delicate white blossoms would be his choice for Becky, his girlfriend, who hopefully would be his fiancée some day, especially if he and Father Cas could work out a few issues that Phil hoped to talk over with him.

Phil finally picked up one egg among the dozen or so that was a bit different. It was painted bold yellow with large pink flowers. Black bands ringed the egg and bore white slashes and drips that looked quite accidental.

Phil was studying the egg, trying to figure out what the artist was trying to do with the odd combination of colors, lines and drips. He was so intent that he almost didn't hear Father Casimir enter the office.

"Good morning, Phil. Sorry to keep you waiting," Father Cas said. "I see you



Decorated Easter eggs, when created with care, contain rich symbolism that teaches us important lessons about Christianity.

like my Easter eggs. My sister, Annie, sends me a new one every year so I don't forget my boyhood home in Poland."

"Hi, Father," Phil replied. "I have never seen anything like these eggs, especially this one."

He held up the gaudy yellow one.

"The colors are wild," Phil said, "and it almost looks like you dabbed some liquid paper on it, maybe while you were on hold on the telephone."

"Yes, that is an unusual design," Father Cas said. "But you do know what those markings symbolize? The short, crossed lines are the thorns that crowned Christ and the drops are the blood that Jesus shed on the cross. My grandmother would always include those symbols on the

elaborate Easter eggs she created each year for Annie and me."

"Shouldn't they be painted red?" Phil asked.

"Maybe for Good Friday, but this egg is for Easter," Father Cas said. "You see, Phil, the risen Jesus still bore the marks of his suffering, but they were glorified at the Resurrection. That is why they are painted white. With just a few brush strokes, the artisan, who crafted this egg, gives a lasting lesson in a fundamental truth: Jesus transforms all our hurts, all our challenges. For those who believe, life triumphs over any difficulty. That little yellow egg tells me that there is always hope. I could not preach a more eloquent sermon than that egg does."

As he settled behind the stacks of papers on his desk, the priest said to Phil, "Why don't you take that egg for your Becky as an Easter present from me? Now what can I do for you, my friend?"

With a sigh of relief, Phil answered, "Father Cas, you may have already started to help with your Easter egg story."

And with the yellow egg of hope pressed in his right hand, Phil began to share his concerns and aspirations with his pastor.

(Stanley Konieczny, former communications director for the Adorers of the Blood of Christ in Ruma, Ill., is a student at Mundelein Seminary in Mundelein, Ill.) †

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Faith Alive!

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Jesus taught people the need to show mercy

By Fr. Frederic Maples, S.J.

What would it have been like to live and travel with Jesus? What can we know about Jesus' personality from Scripture?

These questions are closely connected in my mind with another question: How well can we get to know the living Jesus through prayer and contemplation?

The first two questions are about knowledge, while the third question is about personal relationship.

Jesus' personality is most deeply known and appreciated in intimate relationship. Intimacy must be based on the facts, but love discerns in the facts a knowledge that wholly transcends any merely intellectual approach to Jesus.

In the way of meditation developed by St. Ignatius Loyola in his "Spiritual Exercises," a person surrenders the imagination to the Holy Spirit so that imagination and Spirit can slowly curl around each word of Scripture.

Through image and feeling, we search out a passage's smallest details. In this way, we make conscious contact with the Jesus who lives right now and loves us beyond words. We come to appreciate the facts about him with ever more amazement and gratitude.

Many people in this way of personal relationship with Jesus come to appreciate him especially through his mercy.

When people daily spend "quality time" with Jesus, it gradually happens that the Lord's presence becomes a constant experience.

One person recently put it this way: "When I first began regular meditation,

Jesus did not want people to be hungry

By David Gibson

Speaking to a crowd in a Mexico slum in May 1990, Pope John Paul II cited Jesus' concern that people not go hungry.

The pope noted that in Chapter 15 of Matthew's Gospel, after a great crowd had come to Jesus, he said to his disciples: "My heart is moved with pity for the crowd, for they have been with me now for three days and have nothing to eat. I do not want to send them away hungry, for fear they may collapse."

This led to the multiplication of the loaves. While preaching the kingdom of God and eternal happiness, Jesus did not forget his followers' need for sustenance!

(David Gibson is editor of Faith Alive!) †

each time I would have to establish a connection with God. Now the connection is always there. I just have to turn my attention toward it."

People unfailingly experience this constant presence as reassuring, caring and merciful. Their experience is well supported by Scripture.

Jesus strongly taught the need for mercy. When the Pharisees disparaged Jesus for eating and drinking with tax collectors and sinners, he did not merely give them an answer, he gave them an assignment: "Go and learn the meaning of the words 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners" (Mt 9:13).

That is an assignment we would all do well to undertake and complete through daily meditation.

Jesus' ultimate sacrifice is his death on the cross. It is an act of mercy. In Luke's Gospel, Jesus' first words immediately after being crucified are, "Father forgive them, they know not what they do" (Lk 23:24). They are the very first words!

Every time I encounter these words, they seem like the most powerful words in Scripture! Jesus shows his tender mercy toward the very men who failed to recognize him, plotted against him, stirred up the crowds against him, tortured and mocked him, and in this very moment are killing him without thought of mercy toward him.

I have heard amazing stories of forgiveness. Some people who were hostages under terrible conditions for long periods of time came to forgive their captors completely. It was a struggle, but they realized that their anger left them hostage forever! Freedom from the long oppression came only with forgiveness. Yet here Jesus forgives in the very moment of his greatest pain and humiliation. It is truly a revelation!

After the Resurrection, there is an especially touching and soulful encounter between Peter and Jesus (Jn 21:1-19). The Apostles have been fishing all night on the Sea of Tiberias. They have caught nothing. From the shore, Jesus calls them to cast their net out to starboard. They catch an enormous number of fish. This is a repetition of the miraculous catch of fish when Peter was first called to be an Apostle. So they recognize Jesus, who now provides them breakfast on the shore.

After breakfast, Jesus asks Peter, "Simon son of John, do you love me?" Peter answers, "Yes, Lord, you know I love you."

When Jesus asks Peter the same question twice more, Peter actually feels hurt



How well can we get to know the living Jesus through prayer and contemplation? In the way of meditation developed by St. Ignatius of Loyola, a person surrenders the imagination to the Holy Spirit so that imagination and Spirit can slowly curl around each word of Scripture.

and answers, "Lord, you know everything; you know I love you."

Jesus asks Peter to affirm his love three times because he denied Jesus three times. So what right does Peter have to be hurt or irritated?

The truth is that Peter's love goes deeper than his weaknesses and failures. His love, after all, has been evoked by Jesus' love for him. And the love of Jesus is merciful. It penetrates deeply into Peter's heart and evokes a love from Peter that is full of the knowledge of God's mercy.

There is no room for shame in Peter's heart. Shame says, "I did a bad thing, so I am a bad person." Humility says, "I am a

good person who did a bad thing."

The humility of a person washed in God's mercy knows self-confidence, for we see ourselves through God's merciful eyes! God sees that under our failures we are still dear. We can let Peter have his hurt and irritation! It is, after all, only a paradoxical expression of his love and faith!

In this way, Jesus' tender mercy is also a revelation about us! It reveals the response of love that is possible for the human heart bathed by God's mercy.

(Jesuit Father Frederic Maples is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †

Discussion Point

Jesus is loving, compassionate

This Week's Question

What would you tell an inquirer about Jesus' personality?

"He's a loving, all-caring, compassionate friend, and he never holds a grudge." (Linda Talpos-DeWitt, Hastings, Mich.)

"Fun, spirited, authentic and compassionate are the adjectives that first come to mind." (Tracy Freidel, Huron, S.D.)

"He loves us at our best. He loves us at our worst. He is a true friend who laid down his life for us." (Father Manuel Munoz, El Paso, Texas)

"He's very approachable—open and welcoming, with a readiness to smile. Also, he's a good listener. Nothing surprises him, and he is understanding of people's frailties." (Mary Schum, West Allis, Wis.)

Lend Us Your Voice

An upcoming edition asks: Why or how does the ecumenical movement (search for Christian unity) concern you directly?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Nancy Wiechec

From the Editor Emeritus/John F. Fink

Important events: Bernard starts monastery

Twenty-fifth in a series

St. Bernard founded a Cistercian monastery in France in 1115. That in itself might not be one of the 50 most important events in Catholic history (it's 25th on my list), but St. Bernard is too important in Catholic history not to be included on the list.



Bernard was an eloquent preacher (called the "Mellifluous or Honey-sweet Doctor"), reformer of a monastic order, Scripture scholar, adviser to popes and princes, healer of a schism, battler against heresy, and preacher of the Second Crusade. Yet all he really wanted to do was to be hidden from the world in the walls of a Cistercian monastery.

He demonstrated his leadership early. When at age 22 he decided to enter a Cistercian monastery, 31 men went with him, quickly reviving a dying community. Three years later, he was sent to found a

new Cistercian house in Champagne and serve as its abbot. The monastery and the valley where it was located were given the name Clairvaux, the valley of light.

In 1130, two factions of cardinals elected two men as pope. Bernard, then 39, traveled with Pope Innocent II to win the support of the rulers of Europe, and preached on his behalf in Rome. As a result of his efforts, the anti-pope submitted to Pope Innocent.

In 1139, Bernard was the outstanding figure at the Second Council of the Lateran. While at the council, Bernard met Malachy, the bishop of Armagh, Ireland. Friendship between the two men resulted in the establishment, in 1142, of the first Cistercian monastery in Ireland.

In 1142, Peter Bernard Paganelli, who had been a member of the monastery at Clairvaux, was elected pope, taking the name Eugenius III. Bernard wrote a treatise for him that elaborated on the proper duties of the pontiff and the problems facing him.

Meanwhile, in the south of France, the Albigensian heresy was making alarming progress. In 1145, the papal legate to

France, Cardinal Alberic, asked Bernard to go to Languedoc to combat the heresy. In a short time, it appeared that he had been able to restore orthodoxy. However, 25 years later, the Albigensians were stronger than ever.

In the Holy Land, the Seljuk Turks conquered Edessa in 1144. The pope asked Bernard to preach throughout Europe on behalf of organizing a new Crusade. Bernard's eloquence was so convincing that a vast army was assembled. The Crusade itself, though, was a failure. The failure of the Crusade might have hastened Bernard's death, although he had been in ill health most of his life because of his rigorous asceticism.

Bernard died on Aug. 20, 1153, at age 63. He had been abbot for 37 years and had established 68 monasteries. He wrote more than 300 letters, sermons and mystical treatises. He is known particularly for his sermons on the Song of Songs and for his devotion to the Blessed Virgin Mary.

He was canonized in 1174, only 21 years after his death, and was named a doctor of the Church in 1830. †

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Homegrown evangelization

Our Catholic faith community takes a comprehensive approach to evangelization. As a result, our parishes and people have devised a variety of projects and employ a variety of resources. One parish doing outreach to inactive Catholics bought copies of pertinent issues of *Catholic Update* and assembled them in packets that parishioners could give to relatives and friends who might be considering a return to the Church.



Another parish offered information on the Paulist program *Another Look at the Catholic Faith*, in which a person submits a name and address and a small donation to mail a series of newsletters with articles aimed at those thinking of coming back to the Church. The printed resources from Outreach Marketing have proven useful to yet other parishes. Some dioceses have produced videos to give away, and some places distribute free copies of the New Testaments or even complete Bibles.

In addition to these and other resources that are available nationally, people within our own parishes are using their imagination, creativity and the inspiration of the Holy Spirit to devise their own methods of promoting evangelization.

Don House Jr. is one of our parishioners who has a passion for both helping the poor and spreading the Good News. Both he and some people at other parishes kept coming up with great ideas for fostering both these ministries, but they continually bumped up against the reality of limited parish budgets.

The group starting talking about doing some fundraising projects, like selling candy, magazines or other products. The one thing that troubled House was that these products had little direct connection with the Gospel and Church life. He began to wonder if there was some way of doing fundraising that would generate a little income but also promote the faith at the same time.

Building on the idea of giving away Scripture, House began to assemble a "gift package" that could be offered to those who were away from the Church. These could be sold, and the modest profit could be used for the poor. Over time, the gift package has expanded to include a New Testament, a video, a CD, Mother Teresa's world peace rosary and several other pieces of literature.

Then the project began to expand. Along with the gift package, why not market religious literature, music and art? House began to explore connections with Christian book publishers and distributors of religious goods. Some were willing to enter into arrangements that involved generous commissions.

Things kept growing and building. The project moved online at infiniteflow.org/dhousejr. People could buy religious products at a discount and the sponsoring Church organization would receive a commission that would be shared with outreach to the poor. There was also a way to make a direct donation to the poor online. There was one further step. House was able to arrange that other Churches and religious groups could also set up their own affiliated Web sites and receive the benefits and participate in the ministry.

Two such groups are the Office of Pro-life Activities (infiniteflow.org/prolife) and the St. Vincent de Paul Society (infiniteflow.org/svdp).

House recognizes that this is one way among many of promoting both service of the poor and evangelization.

(*Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.*) †

Cornucopia/Cynthia Dewes

Babies are signs of Easter's promise

Remember those fuzzy baby chicks and cute bunnies we used to see for sale at Easter? Fortunately for them, if not for our pleasure in seeing them, these live animals are no longer available. Instead of loving the real critters literally to death, tots now must settle for hugging stuffed ones and eating marshmallow varieties.



Of course, the theme of new life represented by the chicks and ducklings is a symbol of the new life we gain at Easter. The Church set the feast of the Resurrection of Jesus in springtime for a reason.

Spring is the season that marks the resurrection of the earth and its creatures from winter death and hibernation. It's the time when many animals are born, when trees leaf out and flowers begin to bloom.

Spring also is a time when people rise from their winter lethargy to more energetic activities. They wash the car, clean house and sort out clothes for the season. They open the newly washed windows and clean the garage and hold rummage sales.

Well, at least many of us do. But if we're paying attention, we'll recognize the message not only of springtime but also of Easter. We'll regard this time as a beginning, a renewal.

Now, nothing is more appropriate to the idea of renewal than the birth of a baby. And sometimes, just when older folks are glumly contemplating their troubles and those of the world in general, along comes a baby to help them lighten up. I like to think such events are not random, but part of God's clever plan to help us save ourselves.

The Church season usually associated with an infant is Christmas, but when we look at a new baby we can't help but feel the joy and hope of Easter's promise. Jesus was incarnated as a baby at Christmas, but at Easter we spiritual infants can begin again to model that divine life. Babies bring new opportunities to get it right.

Recently, we've been privileged to add two branches of Easter hope to our family tree. One, Juliana, is the first grandchild on both sides, proving to her delighted family that grandchildren are called grandchildren because they are.

Juliana's Dutch *oma* sewed her christening gown, and her German-American

grandpa calls her "chunky cheeks" when he gets to babysit for her. Her Korean grandma is waiting to teach her that Korean piggies say "cool, cool" rather than "oink, oink."

The other new baby in the family is the first great-grandchild on both sides. Again, the family has discovered these sweeties are called great-grandchildren because they are. This tiny girl's name is Mia Angelina, which means "my angel." Naturally, everyone's certain this name reflects her essence.

Juliana and Mia are only a few months apart in age, but literally a world apart in the settings of their lives. One will grow up in California and the other in Germany. One will live with two parents and the other with her single mom. But both babies will be deeply loved and nurtured by their parents, extended families and friends.

Christ died to set us free from sin, and when we accept the life he offers and live it according to his will, we affirm his sacrifice. This is truly the promise of Easter.

(*Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.*) †

Faithful Lines/Shirley Vogler Meister

Easter tales about chickens and eggs

As a small boy, my husband received a pet chick as an Easter gift. Actually, he had two, but one died. Paul named the survivor Pee-Wee. A Rhode Island Red, she eventually joined other chickens in the family's large yard.



After Pee-Wee matured, she regularly came into the house to lay an egg in her special box. This continued for several years, until one day she stopped laying eggs and began to crow. She developed other physical rooster attributes, too.

For years, I thought this was "a tall tale" my husband told me. But Paul stood firm. However, he's been vindicated because in recent years I've heard stories from others' about similar experiences with chickens, some of them also pets.

My own childhood connection with chickens was aloof, mainly just seeing them on a relative's farm. However, one

time my father brought home a turkey, putting it in the walk-in basement as a surprise for Mom without realizing she was terrified of live fowl. As a small child, she'd been attacked by a large chicken.

The turkey quickly disappeared. Because I was very young then, I recall little of that. As a young teen, however, I brought home a baby chick won at our parish festival. My mother cried. My father banned the chick and I cried when relinquishing it to another farm family.

Later, Mom overcame her fear, letting Dad bring home a quartet of chicks for my much younger brother for Easter. Because they were colorfully dyed, they didn't survive very long. (Using dye on chicks is now illegal—and rightly so.)

For a long time, I thought it was also illegal to raise chickens in the city, but apparently not. Through TV programs and publications, I've learned that raising chickens is popular. There's a wide range of exotic species from which to choose. I also found countless Internet

sites and books on the subject. One book is *Chickens in Your Backyard: A Beginner's Guide* (Rodale) by Rick and Gail Luttmann.

I even discovered a southeastern Pennsylvania old-time music band named after an old fiddle tune: "The Cacklin' Hens and Roosters." (Please visit www.users.fast.net/~btaylor/henroost.htm—and be sure to listen to the toe-tappin' "Chickens, Don't Roost Too High.")

Raising chickens is an excellent way to teach youngsters about the "birds and bees" as well as responsibility. It's also an opportunity to prove the real source for Easter eggs.

More important, it might reinforce Christ's loving metaphor in Mt 23:37. There we learn that God gathers his children "as a hen gathers her brood under her wing," which is surely more gentle than children eagerly gathering eggs on Easter.

(*Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.*) †

Feast of the Resurrection of the Lord/*Msgr. Owen F. Campion*

The Sunday Readings

Sunday, April 20, 2003

- Acts of the Apostles 10:34a, 37-43
- Colossians 3:1-4
- John 20:1-6

A variety of biblical readings occurs in the course of liturgical celebrations for Easter. The Liturgy of the Word for the Easter Vigil is unsurpassed among all the feasts of the year.



These reflections center upon the readings for the Eucharist celebrated during the day on Easter itself.

The first reading is from the Acts of the Apostles.

As this season continues, most often the Church will draw from Acts its first Scriptural reading. In this reading, Peter addresses a crowd. His sermon, one of several in the early chapters of Acts, capsulizes the Gospel message. Jesus is Lord. John the Baptist foretold the coming of Jesus. Jesus was the gift and representative of God. Jesus died on Calvary for the sins of all humanity.

However, after dying on Calvary, Jesus rose and was seen by witnesses. The Lord commissioned the surviving Apostles to proclaim the Gospel as they went into places far and near.

The reading, while crisp and not too long, focuses attention upon the Lord. Jesus is the Savior. His death redeemed the world, since it showed perfect obedience to God. Not even the horror of crucifixion lured Jesus away from fulfilling the messianic role until the end.

Jesus is God. He rose from the dead. The Resurrection is more than a pious assertion. Witnesses actually saw the Risen Lord.

St. Paul's First Epistle to the Corinthians provides the second reading.

It is short, but it is firm and insistent. Paul calls the Corinthian Christians to turn to Jesus. They are with the Lord. The Lord is with them. Such is the effect of the Incarnation, of the Redemption, and of the personal decision to turn to God.

Death is everywhere. It is the universal human experience. Jesus vanquishes death. Because of Jesus, we Christians also have defeated eternal death.

The Gospel of John furnishes the last

Daily Readings

Monday, April 21

Acts 2:14, 22-33
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 22

Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 23

Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

Thursday, April 24

Acts 3:11-26
Psalm 8:2a, 5-9
Luke 24:35-48

Friday, April 25

Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 26

Acts 4:13-21
Psalm 118:1, 14-15, 16ab-21
Mark 16:9-15

Sunday, April 27

Second Sunday of Easter
Divine Mercy Sunday
Acts 4:32-35
Psalm 118:2-4, 13-15, 22-24
1 John 5:1-6
John 20:19-31

My Journey to God

War Justified

Easter ... 1952
A Christian day, and thoughts are
cleaved
Between its beauty and the ugly thought
of war (not new).
For the world has still the flaming scars
of another war ...
And of centuries of death.
And now it finds itself with one more
still ... and yet.

Ah, but this is justified say statesmen
(and says industry)
And poets, sweeping past their doubt,
sing out:

One war,
One final war for the prince of peace.
A war to purge the God-made world of
disbelief.
An apostolic war.

And someone grieves as a brown-haired
man-boy leaves ... to become an
apostle.

Tomorrow, today ... what's the date—or
the difference?
Come by me and lie, for tomorrow I die.
Tomorrow I fight and surely I die.
For the wages of sin ... is death.
And the morning comes with the enemy
a pace away.
And terror turns "Dear Lord" into
"Oh God."

Oh glorious blood, shed on a foreign
sod,
Shed for a nation's freedom, so they say.
A victory reported,
The paper says today the casualties were
light.
Let us rejoice.

And men of vision, statesmen (while
they shed a tear)
Cry out:
"That these dead should not have died
in vain ...
Oh people hear, both small and great.
Lift up and help—kill him that halts
your prayer.

Kill him, your enemy, the Christ-like
creature
Turned to hate."

And the masses pray and say:
Dear God, let us be victors.
Let us kill the most.

And on the streets the children boast
And tell of daring escapade in shoddy
place.

And to a reprimand, they sneer ...
For fear and insecurity and cynicism
Are the password.

But war is justified say statesmen
(and says industry).
Praise the Lord, and hurry up
production, if you please.
And guns and tanks and planes burst
out ...
And have you heard where these things
go?

Why to the front to help in the apostle's
war.
Ah, but there's more, the evil rumors
come
Industry is big ... it's scope is wide.
And as men die, we barter with the
other side.

A war, a bloody war for you, oh prince
of peace.
Christianity will live, though by the
sword
For you, oh Lord, we fight for you
this war.

And God looks down upon the scene
and sighs:
For me, this blood? Oh my misguided
sons ...
Would that no freedom did exist, except
within
As long as hate and lust and greed
and sin
Must be the price of freedom.
The blood of Him, My Sacred Son,
Hath once redeemed the world.
Think you can save it twice?

By Valerie Dillon

(Valerie Dillon is a member of St. Thomas Aquinas Parish in Indianapolis.)

reading. It is a triumphant story, and any reading of this Gospel passage reveals the excitement in which it was written as well as the sense that the Resurrection of Jesus was an event utterly unique in earthly history.

Mary Magdalene, forever faithful, actually discovered that the tomb is empty. She alerted Peter and the other Apostles to her discovery.

Peter and the Beloved Disciple hurried to see for themselves. The Beloved Disciple saw the empty tomb and remembered the Lord's prophecy of rising from the dead.

Reflection

This weekend, in the celebration of the Lord's Resurrection at Easter, the Church rejoices in the greatest triumph of Jesus over death and evil. He is risen!

The second reading, that of Paul's First Letter to the Corinthians, firmly and clearly reminds us that the Resurrection of Jesus, even if spectacular, was not just an occurrence at a given moment in history and at a particular place. It has profound implications for each human being.

St. Paul was justifiably, and totally, taken with the realization that through

the Incarnation, the fact that in the one person of Jesus the nature of God and human nature coexist, all we humans commune with God if we turn ourselves to God willingly and truly.

So, the Church calls us to be joyful. United with Christ, we need not fear death. Death has been defeated. We can live eternally. The key to life eternal is in our will to love God.

We meet God, drawing from God strength and courage, and we learn of God from the Church. The audience that heard Peter's sermon, repeated in Acts in the first reading, was typical of what we are. It was composed of people who were sinners, and who simply were too near-sighted to see God as God is. Only Jesus could reveal God.

Jesus revealed God most especially to the Apostles, of whom Peter was chief. Peter spoke for them all. He spoke about what he, and they, had learned as the Lord's principal students. Through them, therefore, Christ spoke again.

Christ speaks yet again, to us, and to our era in history. He speaks still through the Apostles, led by Peter, whom today we see as the bishops of the Church united with Peter's modern-day successor. †

Question Corner/*Fr. John Dietzen*

Christ is present in Eucharist under species of bread and wine

Q What happens to the body and blood of Christ after we receive holy Communion? How long does it remain in our bodies? (Ohio)



A It is Catholic doctrine that Jesus Christ is present in the Eucharist as long as the reasonable appearance of bread and wine is there. The traditional theological phrase is that Christ is present in the Eucharist "under the species," or appearance, of bread and wine.

The Latin word "species" means that which can be seen or that which makes manifest. In other words, as long as the eucharistic species looks or tastes like bread and wine under ordinary human observation, the sacramental Christ is present. When that appearance or "species" of bread and wine is no longer there, as in almost microscopic crumbs, for example, the body of Christ is no longer present.

The Church wants us to deal with the sacraments, including the Eucharist, with eyes of reverent faith, but also in a common sense, human manner. It is not necessary, in the example I gave, for instance, to worry scrupulously about

tiny, almost invisible particles that "may" have fallen and adhered to clothing or fingers.

This should answer your question. Our digestive processes quickly change the eucharistic species so they are no longer identifiable as bread and wine. Thus, there is no longer a eucharistic presence of Christ in that sense.

Of course, this does not end the sacramental and spiritual effects of our Communion, which remain as elements of the believer's relationship with the Father and with our Lord.

As St. Augustine reminds us—in his commentary on the Gospel of John, treatise VI—whatever other ministers may be involved, Christ is always the first and central minister of all the sacraments, particularly the Eucharist.

Christ gives his promise of "hope and strength for life's journey in that sacrament of faith where natural elements (bread and wine) refined by men are changed into his glorified body and blood, providing a meal of brotherly solidarity and a foretaste of the heavenly banquet" (Vatican II, "Constitution on the Church in the Modern World," #38).

That pledge of hope and strength endures as God's gift, renewed each time we receive the Eucharist with reverence and faith. †

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

April 17-20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Holy Week Triduum Silent Retreat. Information: 317-788-7581 or www.benedictinn.org.

317-831-4142.

St. Mary Church, 212 Washington St., **North Vernon**. Living Way of the Cross, presented by youth group, 3 p.m.

April 18

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Stations of the Cross, noon and 7 p.m., living stations by Central Catholic School students, liturgy of the Lord's Passion, 3 p.m. Information: 317-638-5551.

Knights of Columbus Hall, 1040 N. Post Road, **Indianapolis**. "All you can eat" Lenten buffet, 5-8:30 p.m., \$9.50 adults, \$6 children 10 and under. Information: 317-897-1577.

Clinic for Women, 3607 W. 16th St., **Indianapolis**. Helpers of God's Precious Infants, pro-life prayers for an end to abortion, 11 a.m. There will not be a monthly archdiocesan pro-life Mass on Holy Saturday, April 19, at St. Michael the Archangel Church due to the Easter Triduum. Information: Archdiocesan Office of Pro-Life Activities, 317-236-1569 or 800-382-9836, ext. 1569.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Dedication of Way of the Cross Meditation Garden, 1 p.m. Information: 317-831-4142.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary and Way of the Cross, 7 p.m. Information: 317-283-5508.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Veneration of the Cross, 6 p.m., Way of the Cross, 6:30 p.m. Information: 317-831-4142.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Fish fry, 5-8 p.m. Information:

April 21

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Young Widowed Group meeting, 7:30 p.m.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

April 21-May 12

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Early Childhood Systematic Training For Effective Parenting (STEP) class, held weekly, 6:30-8:30 p.m., no class on April 21. Registration: 317-236-1526.

April 22

Our Lady of Providence Jr./Sr. High School, Activity Center, 707 W. Highway 131, **Clarksville**. "How I Survived," presented by Holocaust survivor Ernie Marx, 7 p.m. EDT, sponsored by Aquinas Center and New Albany Deanery Adult Catechetical Team, no admission fee. Information and registration: 812-945-0354.

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.**, Lafayette Diocese, St. Vincent Hospital Guild Gala, candlelight dinner, 5:30 p.m., \$30 per person. Information: 317-546-1054, 317-255-7832 or 317-546-9096.

April 23

St. Simon the Apostle School, 8155 Oaklandon Road, **Indianapolis**. Annual Royal Feast, 6-9 p.m., \$25 per adult or \$30 at the door. Information: 317-578-3844.

Marriott Hotel, 350 W. Maryland St., **Indianapolis**. Notre Dame Club of Indianapolis, men's head basketball coach Mike Brey, featured speaker,

social hour, 6 p.m., dinner, 7 p.m., \$50 per person, alumni, friends and fans welcome. Information: 317-255-5561 or e-mail fjbingle@indy.rr.com.

April 23-May 1

St. Barnabas Church, 8300 Rahke Road, **Indianapolis**. World Peace Novena, Mass, 7 p.m. (except Sat. and Sun.), novena prayers, 7:30 p.m. Information: 317-882-0019.

April 24

Benedict Inn Retreat and Conference Center, gymnasium, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild card party, 11 a.m.-2:30 p.m., salads, desserts and beverages available.

Our Lady of Providence Jr./Sr. High School, 707 West Highway 131, **Clarksville**. Art show and auction, 6-8:30 p.m., presentation of "Clue," little theater, 6 p.m. and 8 p.m.

April 24-May 22

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Children of Divorce/Crisis Program for children ages 7-14, held weekly, 6-7 p.m. Registration: 317-236-1526 or 800-382-9836, ext. 1526.

April 25

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20 first-time guest \$10. Information: 317-767-2775 or e-mail civitasdei_indy@catholicexchange.com.

Marian College, St. Francis Hall, Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, praise and worship, music, healing prayers, teachings, quiet times, Scriptures, fellowship and refreshments, 7-8:30 p.m. Information: 317-927-6900.



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St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 N. Bosart Ave., **Indianapolis**. Spring luncheon and card party, 11:30 a.m., \$7 per person, sponsored by Little Flower Ladies Club. Information and reservations: 317-357-3121 or 317-259-5717.

April 26

Saint Mary-of-the-Woods, White Violet Center for Eco-Justice, **St. Mary-of-the-Woods**. Earth Day celebration, 11 a.m.-3 p.m., exhibits, crafts, booths, entertainment, music, poetry performance, live bird show, refreshments, no admission fee. Information: 812-535-3131, ext. 543, or www.whiteviolet.org.

St. Maurice Parish, parish hall, State Road 229, **Napoleon**. Spring smorgasbord, 4:30-7:30 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

Church of the Epiphany, 914 Old Harrolds Creek Road, **Louisville, Ky.**, Catholic Single Adults Club, Mass, 5:15 p.m., Singles Symposium, 7:30 p.m., youth center building. Information and directions: 812-284-4349.

St. Rita Parish, gymnasium, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Dinner, silent auction, live auction and entertainment, 7 p.m., \$30 per person. Information or

reservations: 317-632-9349.

April 27

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., \$3 per person. Information: 317-247-9422.

Steak and Ale Restaurant, Southern Plaza, **Indianapolis**. Catholic Widowed Organization, April social and birthday party, 2 p.m. Information and reservations: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596, or 317-547-5255.

St. Gabriel Church, 232 W. 9th St., **Connersville**. Divine Mercy Sunday, 1-3 p.m., exposition of the Blessed Sacrament, private prayers, Divine Mercy Chaplet, procession, reflection on Divine Mercy, benediction. Information: 765-825-3362.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Divine Mercy Sunday, confessions, 2 p.m., Divine Mercy Chaplet, 3 p.m., blessing of the congregation, Mass.

April 29

Sacred Heart Church, 1840 E. Eighth St., **Jeffersonville**. Catechist Evening of Reflection, 6:30-9:30 p.m. Information: 812-282-0423.

April 30

Saint Mary-of-the-Woods

—See ACTIVE LIST, page 23

Advertisement **HOLLAND AMERICA LINE SPECIAL** Advertisement

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Fr. Bennett invites you to attend a travel show. Sunday, April 27 at 2 p.m. at St. Bernard Catholic Church, 1306 E. Main St., Crawfordsville, IN. (765) 362-6121x11.

"Travel has been a passion for me," says Father Bennett. "This will be my fourth trip to Europe including Rome. I'll be celebrating Mass and Sacraments daily for anyone in our group who wishes to participate. In this way your time spent on the cruise can be a vacation as well as a retreat. I hope you can attend our travel show."

Complete prices (per person, double occupancy) start at only \$3837 including airfare from Indianapolis, and all taxes and port charges. Space is limited. \$50 deposits are due soon. For information, brochure with detailed itinerary, and letter from Fr. Bennett call Nancy at the **Your Man Tours Ft. Wayne office: 1-888-844-7163**

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Prayer is key for families of rescued prisoners of war

EL PASO, Texas (CNS)—On the day of the release of seven U.S. prisoners of war in Iraq, the pastor of Christ the Savior Parish in El Paso said prayer was key for the families of the POWs.

Father Bob Kolbe knows this firsthand because two of his parishioners, Claude and Eunice Johnson, are the parents of one of those soldiers, 30-year-old Army Spec. Shoshana Johnson.

After Shoshana Johnson and other members of her unit were taken captive on March 23, just days after the Iraqi war began, Father Kolbe spoke to Eunice Johnson and assured her that her daughter would be found and freed along with the other POWs, who included two helicopter pilots.

"She believed this," he said, adding that "her deep faith" strengthened her during this ordeal.

In an interview with *The Rio Grande Catholic*, newspaper of the El Paso Diocese, the priest said parishioners will continue to pray for the soldiers.

"The main comfort we can give all military families is to pray for them," he said. "Our parish 'Book of Prayer' includes the names of 700 soldiers. ... We continue to pray for the families whose loved ones died in this war."

Other parishioners also spoke of their relief at the release of the POWs and of the continued need to pray for families of soldiers.

Marvin Nicchio, a member of the Catholic Veterans of America, said the organization called Shoshana Johnson "our favorite daughter."

While acknowledging his happiness for

the Johnson family, he said his "heart goes out to the families whose loved ones died. Those people should never be forgotten."

Dino Anastasia, another parishioner, said "the best thing we can do is to keep all the soldiers in our prayers," and to give the families of POWs and those missing in action "space and time. Their response to media is absolutely secondary. They need time to be with loved ones in privacy."

The boundaries of Christ the Savior Parish include some of the military housing for Fort Bliss, the base from which Spec. Johnson was deployed to Iraq.

A cook with the 507th Maintenance Company, she was one of five members of her unit who were captured by Iraqi troops after they made a wrong turn and were ambushed at An Nasiriyah. The soldiers and two pilots of an Apache helicopter that went down on March 24 were formally listed as POWs for three weeks.

They were released to a group of Marines about 100 miles north of Baghdad on April 13. Spec. Johnson, the only woman among the freed prisoners, limped in slippers as she made her way to a transport aircraft following her release. She wore a bandage on her ankle to cover gunshot wounds.

A single mother of a 2-year-old daughter, she hails from an Army family. Her father is a veteran of the first Gulf War, two uncles and a pair of cousins are also in the military, an aunt is a former Air Force nurse and her younger sister, Nikki, served six months in Kuwait.

Her parents have relied upon their Catholic faith and the hope that their



Marine Lance Cpl. Curney Russell, left, escorts Army Spec. Shoshana Johnson, from El Paso, Texas, to a waiting ambulance upon her arrival in Kuwait City on April 13. She was among seven prisoners of war that were found safe in Iraq after their captors apparently fled from U.S. Marines.

daughter's faith would see her through her ordeal.

In an interview on "Dateline NBC" the day after the POWs were taken, Eunice Johnson said she was sure her daughter was praying.

The day she was being deployed, she said, her daughter called and asked her to bring the rosary she left on her dresser.

"I had to go back home and get it, so I'm hoping she has that rosary with her," she added.

Margaret Thorne-Henderson, Spec. Johnson's aunt, also said she was sure her niece would be praying and that she was not the only one turning to God during the ordeal.

Thorne-Henderson, a parishioner at St. Rita Parish in Wellington, Fla., told *The Palm Beach Post* daily newspaper that recent telephone conversations with family members have included lots of

prayer.

Family members from New York, Florida, Texas and the West Coast had been praying each day at the same time for Spec. Johnson's return from captivity.

Thorne-Henderson received a standing ovation and numerous hugs on April 13 from fellow parishioners at St. Rita Church.

"While this has been a jubilant day for us, there are still those out there whose loved ones have died or are missing in action," Thorne-Henderson told the *Fort Lauderdale Sun Sentinel*. "We need to say a special prayer for them."

Gene Madeam, an uncle in New York, called the news of the prisoners' release "one of the greatest moments of my life."

Madeam told *The New York Post* that he "learned a lot in the last few weeks" and he is "convinced now that prayer works." †

The Active List, continued from page 22

College, 132 Hulman Hall, **St. Mary-of-the-Woods**. Annual nightlight at The Woods, 6:30 p.m., no charge.

Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Rise to the Challenge: End World Hunger," workshop, 7-9 p.m. Information: 812-232-8400 or thdeanery@aol.com.

Daily

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Monthly

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed

Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Childcare available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S.

Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction. (No Mass and rosary on Holy Saturday, April 19.)

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. Information: 317-831-4142.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †

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Parish hall and gym in Leopold get much-needed repairs

By Brandon A. Evans

St. Augustine Parish in Leopold has spent two years giving new life to its parish hall.

When Tim Huber joined the parish in 1998, they were considering building a new parish hall, but he thought that the old hall could be saved.

He helped the parish plan the renovation, which included needed improvements of the large gymnasium, such as insulating the roof, doing electrical work and adding air conditioning.

"It was unbearably hot in the summertime in there," he said.

By the time the parish picnic in July 2002 rolled around, it was nice and cool inside the building, said Benedictine Father Sean Hoppe, the pastor of the parish and of St. Mark Parish in Tell City.

After that was done, Father Sean turned his attention to another part of the building that needed help—the basement. The work done there would represent another phase of the restoration.

Prior to December, the basement looked unfinished—bare light bulbs illuminated a large open space, with the ceiling just the exposed floor of the gym above it. There were religious education classrooms on either side, however, most of them had been refurbished already.

"I felt bad that the kids had to go down there for ... religious education classes," Father Sean said, adding that the atmosphere of the basement was depressing.

He said that Benedictine Sister Mary Ethel Busam, director of religious education at St. Augustine and St. Mark parishes, expressed her disappointment in the basement when she first started there.

"I was worse than that," she said. "I think I scared the poor man to death."

She did not consider the basement a

place very suitable for children. Some of the classes met there, but Sister Mary Ethel also held religious education classes in the church, the vestibule and even the rectory.

So, during the Christmas break from religious education classes—and thanks to an extra snow day that cancelled classes—a construction company came and transformed part of the basement.

One of the rooms was repainted and the open area was closed off at one end to make room for a kitchen area. In the not-too-distant future, there will also be a bathroom added.

The ceiling was lowered and finished, and new lighting was installed.

Father Sean believes that the parishioners are happy with the newly transformed basement. He said that it also frees up the space for other events.

"All the meetings [for the parish] took place in my house," he said. "But now, with the basement being fixed up, I'm moving meetings" into it.

Though most of the classrooms did not require any big changes, Father Sean said that the transformation of the open area changes the feel of the whole basement.

"They've really fixed it up nicely now," Sister Mary Ethel said. "It's done neatly and in good taste."

Father Sean, she said, did a very good job.

The classroom that required additional work was the kindergarten and first-grade religious education room. The two groups will be together this year.

As part of the classroom's renovation, Father Sean enlisted the help of a local freelance artist and parish member Joan Guillaume.

Guillaume operates her own small business, Lavender Art Designs, and helped the parish by painting a mural on the wall of the classroom.



A mural of St. Augustine Church in Leopold, along with its rectory and parish hall, was painted on one of the walls in a classroom in the newly renovated basement of the parish hall. Joan Guillaume, a member of the parish, painted the mural.

"At first, it was going to be an ark," she said, but the idea eventually transformed into a view of the parish property.

"When I went to the paint store I picked the brightest of the bright colors," she said. She took those colors and painted St. Augustine Church, with the parish hall on one side, and the rectory on the other—all of them in front of a blue sky and under a rainbow.

Guillaume wanted to convey that the parish is a home for the children—and that the church is central to it all.

She said the pastor was very involved with the renovation of the parish hall.

"Father Sean has worked really hard," she said. "Every day I was there, he would come over."

Other improvements that have happened since the summer of 2001 were the

replacement of gutters, the repainting of the hall upstairs and moving a chicken frying area from the basement up to the gym.

Father Sean said that the hall has never really had a name, but hopefully it will get one soon, especially now that so much has been done to restore it—a cost of about \$110,000.

The parish had the necessary funds, but that's about all they had. So Father Sean asked the parish to pledge additional money to keep in savings—and they did, to the amount of about \$25,000.

The job, though, still requires at least a couple more finishing touches.

"One of the things that we want to do is get a sign for our church and at that particular time ... I want to put a sign up on the hall," Father Sean said. †

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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ABBOTT, Zelia Elizabeth, 60, St. Bartholomew, Columbus, April 6. Wife of Richard A. Abbott. Mother of Andrew Abbott. Sister of Saomi Shannon and Norman Moran.

ALLEN, Dorrismaye S. (Nosker), 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 31. Mother of Elaine Barnett, Mark and Steven Allen. Grandmother of eight. Great-grandmother of one.

ANDERSON, Shirley Ann (Couch), 53, Holy Spirit, Indianapolis, March 22. Mother of Tammy Jones, Casey and Jason Anderson. Daughter of Willie and Laurel Maria (McNamee) Couch. Sister of Rita Purdue, Chico and Mike Couch. Grandmother of four.

BEYER, Glenn C., 84, St. Jude, Indianapolis, April 10. Father of Kathryn (Beyer) Dixon and Lorraine Weimer. Brother of Sarah Blevins and Maude McGill. Grandfather of two.

BREWER, Martha C., 87, Holy Spirit, Indianapolis, April 3. Mother of Judith Annarino and James Brewer. Grandmother of eight. Great-grandmother of one.

BRUNSON, Vernis H., 88, Holy Name, Beech Grove, March 21. Husband of Ann Brunson. Father of Caroline Curry, Marion "Jani" Griffin, Connie Lane, Millie Livingston, Cathy Tupper, Donald, John, Thomas and Vern Brunson. Stepfather of Dottie Lucas and Ann Robinson. Grandfather of 27. Great-grandfather of 22.

CALLAHAN, Joseph J., 76, St. Rose of Lima, Franklin, April 3. Husband of Jeanine Callahan. Father of Margaret Farmer, Joseph and Michael Callahan. Grandfather of three.

COSS, Marcia Lynn (Hill), 51, St. Mark, Indianapolis, April 12. Wife of Phillip Ray Coss. Daughter of Mary Frances (Brune) Hill. Sister of Linda Canapary, Karen Green and Michael Hill.

DeFABIS, Eleanora F. (Koop), 77, St. Michael, Indianapolis, April 5. Wife of George F. DeFabis. Mother of Vicki Sue Spears and George DeFabis. Grandmother of six. Great-grandmother of 10.

ENGLE, Grace E., 89, St. Anthony of Padua, Clarksville, April 1. Sister of Edward Roth.

EVANS, Donna Kay, 54, St. Benedict, Terre Haute, March 23. Mother of Tammy Evans. Sister of Marti Hickenbotham and Karon Neier.

FROMAN, Dorothy, 90, St. Thomas Aquinas, Indianapolis, April 1. Mother of Norma Jean Woodard, Yvonne and Dale Froman. Grandmother of three.

GROSSMAN, Melvin J., 82, Christ the King, Indianapolis, April 3. Husband of Veronika Grossman.

JENKINS, Carter A., 72, Sacred Heart of Jesus, Jeffersonville, April 1. Husband of Norma (Franke) Jenkins. Father of Diana, Karen, Alan and Christopher Jenkins. Brother of Jessie Smith. Grandfather of five.

KUNZ, Clarence W., 80, St. Luke, Indianapolis, April 2. Husband of Ann Kunz. Father of Martha Huntley, Kathleen Williams and C. William Kunz. Brother of Rita White. Grandfather of four.

LANE, Betty J., 55, St. Mary, North Vernon, April 1. Wife of Rick L. Lane. Mother of Bill, Bob and Bryan Lane. Sister of Barbara Biehle, Carol Collins, Theresa Lane, Leona Schoettmer, Louise Schlatterer, Jerry, Jim and Tom Matern.

LOVE, Ralph H., 94, St. Gabriel, Connersville, April 4. Father of John R. Love. Brother of Jane Eberlin. Step-grandfather of three. Step-great-grandfather of five.

LUELLEN, Ralph, 74, St. Therese of the Infant Jesus (Little Flower), March 29. Husband of Rita Luellen. Father of Karen Causey, Debbie Huxely, Nancy West, Greg, Jim, Ronnie and Steve Luellen. Brother of Helen Roberts and Howard Luellen. Grandfather of 17. Great-grandfather of 17.

LONG, Loretta H., 81, St. Joseph, Indianapolis, April 1. Mother of Constance Gregory, Elsie Hopson, Mary Ann Masner, Gregory, Lawrence, Nicholas, Robert, Ronald, Scott, Thomas, Vincent and William Long. Grandmother of 34. Great-grandmother of 52.

McCABE, William J., 67, St. Benedict, Terre Haute, March 8. Husband of Betty J. (Evans) McCabe. Father of Karen Pennington. Brother of Edward and James McCabe. Grandfather of two.

MOSLEY, Robert C., 78, Holy Spirit, Indianapolis, April 1. Father of Jo Ellen Mosley.

NEILAN, Thomas J., 79, St. Jude, Indianapolis, April 4. Father of Theresa Matus, Patricia Reed, Jeannie Weliver, Mary, Michael and Thomas Neilan. Grandfather of 10.

NEWMAN, Addie Belle (Taylor), 93, St. Mary, Mitchell, April 5. Aunt of several.

RITZI, Cletus F., 83, Holy Name, Beech Grove, March 31. Brother of Charles Ritzi. Uncle of several.

VAN SELL, Patricia Rose, 81, St. Benedict, Terre Haute, April 1. Wife of Bernard Van Sell. Mother of Theresa Bubenzer, Bernard Jr. and Michael Van Sell. Sister of Margaret Peyton. Grandmother of three. Great-grandmother of one. †

Separated and divorced Catholics find new life through Church ministries

By Mary Ann Wyand

Like the death of a loved one, separation and divorce are "Good Friday" experiences in people's lives.

Marilyn Hess, associate director of hurting and healing ministries for the archdiocesan Office for Family Ministries, discussed grief experiences associated with these losses following a prayer service for the St. Pius X Support Group for Separated and Divorced Catholics on April 8 at the Indianapolis North Deanery parish.

"If it's still 'Good Friday' for you, that's OK," Hess said, "because someday Easter Sunday will come. Grief helps people identify the concept of life as a journey."

During an informal discussion about their Lenten journeys as separated or divorced Catholics, members of the support group said these life-altering changes are very painful but also can become ways to grow closer to God.

"I know that having gone through the grief process [of divorce] has entirely changed my journey with Christ through Lent," one woman said. "I've become less of a 'Peter,' I think, in denying my relationship with Christ as I go through Lent, and I look upon him in his most human form and appreciate more what he did for us in becoming a man. It's become more of a faith-filled journey for me by increasing the things that I feel bring me closer to God."

Another woman, who said she is "looking forward to Easter this year more than I ever have," joined the Catholic Church eight years ago and always tried to do "all the right things" during Lent.

"But I never even sat down and read the Bible until I got divorced," she said. "Now I'm drawn to Scripture, and I feel like that is a result of my divorce. It's made me a better



Separation and divorce are painful "Good Friday" experiences, but Church support groups can help people journey toward new life.

person and a better follower of Jesus. I'm really looking forward to Good Friday and Easter because it's like a part of me has died and now I'm starting a new life."

Reading the Bible also has helped a man in the group. "I started studying Scripture more after my divorce," he said. "I expect that I will continue to do that."

Several members of the support group noted that the sacrament of reconciliation helped them start to heal from the pain of separation and divorce as they began life in new ways as single parents.

"A priest reminded me that there are 14 Stations of the Cross," a woman said, "and I shouldn't expect to get over my divorce in just one or two stations."

(For more information about the Church's ministry to separated and divorced Catholics, call Marilyn Hess at 317-236-1596 or 800-382-9836, ext. 1596.) †

Grief ministry helps people regain hope

By Mary Ann Wyand

The resurrection candle is always lit when Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, and St. Agnes parishioner Margie Pike, a registered nurse from Nashville, present grief ministry retreats.

The candle symbolizes the light of Christ, a powerful image for people who can't see past the darkness of Good Friday after experiencing the loss of loved ones.

"It takes courage to grieve," Father Koetter said during a break from a recent grief ministry retreat at Fatima Retreat House in Indianapolis.

"I think courage takes different forms," he said. "There's a point in grief where it takes courage just to get out of bed. It takes courage to face your friends. It takes courage to go to work because you don't want to. It takes courage to go to church because there's a certain vulnerability in that and going to church means tears. It also takes a special kind of courage to come to a retreat, but that's a special part of the healing process."

Our modern, fast-paced society doesn't recognize the need to grieve or the fact that grieving takes time and energy, Pike said, which can make the bereaved person feel isolated rather than supported by others.

Grieving people may not recognize their own courage, she said. "I admire them because they got their shoes on this morning and went to work. They got through another day, and it was a hopeful day because they were able to do that."

Inner strength comes in different forms, Father Koetter said. "Whether you call it inner strength or the grace of God or courage, it's that sense that you will keep going each day. You will keep putting one foot in front of the other."

Reflecting on the 23rd Psalm offers important insights into grief and healing, he said. "The psalm starts with tremendous blessing and tranquility, then acknowledges the darkness of a deep valley and ends with blessing and tranquility. God is with us at all three points. Oftentimes, there is the feeling that in the valley God has abandoned us, but God has never left us alone. God is present with us in the midst of all the pain of the journey."

Peace of mind and heart starts to come to grieving people when they can recognize new beginnings, however small, in their journey, Pike said. "I slept good. I felt better today. That's progress."

People come full circle in their grief journey when they reach out to help other grieving people, Father Koetter said. "Things don't always get better, but when their grief becomes a source of strength for someone else, the circle is complete. What seems most damaged and most empty in their life can actually become better when they help someone else with their grief. These are signs of hope, and ways that people experience resurrection." †





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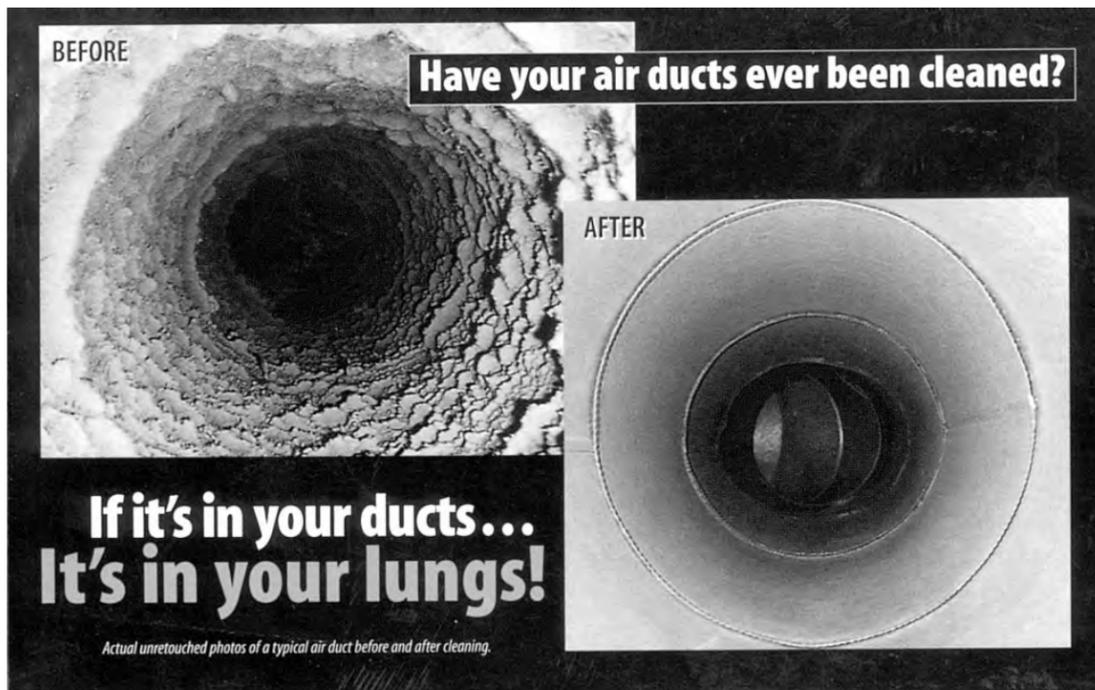


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